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MIRACULOUS PROPHECIES,

PREDICTIONS,

&c.

MIRACULOUS PROPHECIES

AND

Predictions

OF

EMINENT MEN,

FROM THE EARLIEST RECORDS,

RELATING TO THE

REVOLUTIONS OF EMPIRES AND KINGDOMS,

PARTICULARLY

England and France,

WITH

A PICTURE OF THE PRESENT TIMES,

Not only as regards Spain, Portugal, and Naples, but other Countries preparing for similar Events, prior to Babylon's Fall, the Restoration of the Jews, and a general Reformation over all the World.

LONDON:
PRINTED FOR EDWARDS AND KNIBB,
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1821.

LONDON:

THOMAS DAVISON, LOMBARD-STREET, WHITEFRIARS.

TO

HER MOST GRACIOUS MAJESTY,

CAROLINE,

QUEEN OF GREAT BRITAIN,

&c. &c. &c.

PERMIT me to approach the footstool of your Majesty's throne, not merely with the respect and duty of a loyal and affectionate subject, to a dignified, merciful, and beneficent Sovereign, but with that awe and deference impressed by a sense of the peculiar care and guardianship Divine Providence has vouchsafed to your Majesty in those visitations of trouble and affliction, with which earthly power has endeavoured to overwhelm you; but, as has been most truly said, "Providence tempers the wind to the new-shorn lamb,"

and puts not more upon us than we ought to bear; so knowing that your Majesty, although a female, possessed all the noble daring, all the high-wrought courage of a Brunswick's spirit, and that as gold, thrice passing the refiner's fire, shines brighter, and is still more pure, that your Majesty would only rise higher in public estimation from each attack to which you was exposed, permitted traitors to conspire against you. 'Twas only done, believe me, gracious Queen, to gain you that firm seat in every brave and loyal British heart, which your adored, your ever to be regretted daughter, the Princess Charlotte, had possessed. The noble spirit to resist injustice which you have evinced has roused the dormant spark of patriotism in every British breast, unmasked the vile depravity of courts, and done away with that tame, base, subservient spirit that for so long a time had taken all for granted that came from ministerial mouths.

The mighty Ruler of the universe, to whose divine decrees sovereigns as well as slaves

must bow, has, for his own wise ends and purposes, decreed the great and arduous trials you have undergone. So on our late revered and worthy King his visitations were severe; his chastening hand fell heavy on his aged head; still are we bound to think, from his known virtues, his piety, strict justice, love of truth, his solemn firm abidance by his coronation oath, domestic cares, nay, all that made a king or man revered, that he was only chastened to be loved: and that, like another Saviour, he bore the Almighty's wrath to save his people from the blow. If such his lot, if such the love divine, may we not hope the trials you have undergone in these eventful times, replete with danger to the royal power, not only will remove you from all risk of harm or insult, but give you sway to rule the storm, to stem the torrent of a nation's wrath, and show the world, 'tis easier far to govern British hearts by love than arms. Then shall you not repine at these the trials you have undergone; but think, as England's greatest poet nobly has expressed, that " all that is, is

right," particularly if it produces from all you Majesty's subjects, as from me, love, honour gratitude, and respect, to your Majesty, an the most unlimited devotion to your Majesty' cause.

THE EDITOR.

PREFACE.

THE following work appeared to evince such depth of research, and such evident talent in the selection of its materials, that, backed as it was by manuscript notes of great merit, with a very considerable increase of fresh matter, collected with difficulty and judgment; the present editor, into whose hands it fell by chance purchase, thought it too rare a jewel, in times like the present, to be passed by unheeded, or consigned (almost as hard a fate) to the shelf of the book collector. To prevent such from being its fate, he undertook to revise and arrange for the press the manuscript notes, fresh matter, and explanations of its late indefatigable owner; in the doing of which, he got so warmed and interested in the subject, as to venture to add some few explanations of his own on recent events. He has, therefore, to hope that the goodness of his intentions may plead his excuse, and that he may be pardoned for thus

intruding his humble efforts upon the more valuable materials of its former patrons. Those efforts consist chiefly in drawing the attention to such parts as appear either to have been fulfilled, or are at the present moment in the act of being realized. Where various writers, at different periods of time, have predicted the same events, he has, by marginal notes, marked out such concordance. And he has likewise ventured to add, as confirming the many respectable authorities who have explained the Revelations of St. John, an extract from the Sermons of Archbishop Tillotson. He now concludes by an extract from Bishop Newton's Prophecies: "Alas! if you reject the evidence of prophecy, neither would you be persuaded though one should rise from the dead. What can be plainer? You see, or may see, with your own eyes, the Scripture prophecies accomplished: and if the Scripture prophecies are accomplished, the Scripture must be the word of God, the Christian religion must be true." Vol. III. page 442, of Newton on the Prophecies, 1760.

READER, if the opinion of an individual, no clearer sighted than thyself, is worthy of being recorded, 'tis frankly given, sincerely felt, but still modestly laid down; rather courting investigation from the learned and industrious, than venturing to lead thee to a dependence on the judgment of a fallible human being, in the summing up the fulfilment of prophecies, predictions, and revelations, which have led the clearest judgments astray, and baffled the most discerning. In the common walks of life, a letter, an agreement or transaction of business, nay, even a legal deed for a specific purpose, can hardly be drawn out, but it will bear, on minute examination, one, two, or perhaps more, interpretations. If such is the case, and if oracular and prophetic language is still more obscure, and more difficult of comprehension till its fulfilment, no charge of imbecility can attach to an ignorance of, or misapprehension

of, its true and literal meaning: such must plead my excuse, and I hope, in this instance, clear me from the charges of vanity or folly.

With respect to the French revolution, and the overthrow of the papal authority, I look upon them clearly foretold by St. Cesaire and others. The subversion of the papal authority has taken place under Napoleon, as predicted in Bishop Newton's Prophecies; but the destruction of Rome I do not expect will be realized before 1847—8: prior to which time a general attempt will be made to restore the papal authority throughout all countries that have acknowledged its supremacy; and which, I am fearful, will cause much massacre and bloodshed in Great Britain, the catholic cause being assisted by interests of great weight and authority. This attempt will bring forward a mighty character, who is to conquer as much by the tongue as by the sword: he will restore the Jewish nation, and overthrow Mahometanism; making the name of England greater, and more worthy of being

termed Great, than it has ever yet been. The foundation-stone of this greatness, planted on a rock, is already laid: and at the time her rulers were priding themselves on their triumphs by land and by sea, their control over foreign cabinets, and the lead they were allowed to take in the affairs of the world, their false vanity was to work its own downfall, by the display of such gross imbecility, as will make them the laughing-stock of the world; and finally, by the exposure of the want of those resources, by which the system of false greatness was upheld, make way for that great and rational system of real glory, founded on the circulation of the Gospel, the general diffusion of knowledge, the overthrow of despotism, and destruction of bigotry, which England, and the world through her, have already commenced; and which I trust will be effected without the effusion of blood, except as far as regards the attempt to restore papacy. Twenty-eight years are still allowed to effect these great and mighty events, and the total destruction and burning of Rome, in

a manner as complete as that of Jerusalem Then shall the world enjoy uninterrupte peace and tranquillity for 500 years. Happ are those who may live to see these days! Bu still more happy those nations and those ind viduals, who have softened rather than in creased the infliction of the divine wrath upo his elect people, the Jews!

CONTENTS.

	Page
True Causes of the decline of the French Empire, from the Complete Magazine, October, 1764 . .	1
Prediction of St. Cesaire, Bishop of Arles, in 542, taken from a book entitled, Liber Marabilis, which has been verified at the King's Library at Paris, where is an unique original	5
Extracts from the celebrated prophetical Discourse on the rise and fall of Papacy. By Robert Fleming, A. D. 1701	7
The Visions and Predictions of J. Daut, delivered before the Senate at Frankfort. Extracted from a copy translated from the Dutch, printed 1711. .	12
Extract from Dr. John Gill's Sermon, preached December 27th, 1752 . . .	17
The learned Alstedius, his Speculum Mundi, and Chronology of the Prophetic Numbers.—Extracted from a work entitled "Catastrophe Mundi," printed 1683 . . .	22
A Prophecy recited by Mr. Lilly, in the year 1651, relating to the French nation . . .	24
A Prophecy of the Turkish Empire. Delivered by some of their own diviners in the Persian Language	26

A Warning to the World ; or prophetical numbers, calculated by the Rev. Mr. Clarke, 1769 . 1
Fatality of Rome, by Dr. John Pell . . 1
Introductory address to the prediction of Mr. W. B. by J. Lawrence of Bristol, 1794 . . 1
Predictions of Mr. W. B. 1

Amongst numerous other curious articles included in the above two chapters will be found the

Prophecy of Hildegardis, in 1146, as approved and published by M. Luther . . . 1
Protestants massacred in France, in 1570—72 and 1573 1
Quotation from Prophetic Extracts . . 1
Extracts from Doctor John Owen's Sermons . 1
Vision of John Houblon, 1789 . . 1
Prediction of Mr. Andrew Steward, Minister of Dunagar in Scotland, 1634 1
Signs of the present and future times, by Dr. Porteus, Bishop of London 1
Universal extent of the Grand Apostacy. By Sir Isaac Newton, 1718. . . . 1
Extract from Essay on Public Credit. By David Hume, Esq. 1787 . . . 2
Universal War ; Discharges to Priests ; and Lessons to Kings, by Dr. Smollett, 1771 . . . 2
Fatal difference between the French and English mode of carrying on Commerce, &c. By Dr. Samuel Johnson 2
M. d'Archenholtz : 1789—On armed Commerce, and the Fate of Carthage 2
Extract from a Sermon preached at Oxford, Nov. 5th, 1781, by W. Crowe, L.L. B. . . 2
Extract from a Declamation, delivered in the chapel of Trinity College, Cambridge, 1794 . . 2

Page

Danger of slavish Principles, from Ld. Shaftesbury's works, 1724 216

Sir Robert Talbot, 1762. Singular Vision on the probable Fate of England. The causes and manner of its decline 218

Dr. Price, 1776. Observations on Civil Liberty . 223

Extract from Doctor Aikin's Letters from a Father to his Son 225

Approaching Revolution in Commerce. Extracted from a Poem entitled Eighteen hundred and eleven. By Mrs. Barbauld . . . 226

Extract from Doctor Goldsmith's Works on the progress of Luxury, &c. 228

Extract from Prophetic Records, by the Rev. R. Clarke, 1812. On the Fatality that has attended the Sovereigns of Europe for the last thirty Years 233

Anathema of a British Bard in 1066: Singular Fatality in the succession of the Kings of England 237

The Sights that I have seen, by the Rev. .... Dutens, being a brief recapitulation of the principal events relating to European Sovereignties, for the last 40 Years 241

Extract from Earl Grey's Speech, at the Durham County Meeting, Dec. 1820 . . . 253

MIRACULOUS PROPHECIES,

PREDICTIONS,

&c.

*True Causes of the Decline of the French Nation**.

"THE mean figure which was made by the French in the last war ought not to astonish any one who duly considers the state of the French nation. The French nation is governed by a futile and debased court, and the court governed by female influence: every thing is inverted in the French nation. The Fabriciuses, the Scipios, and the Cæsars, languish in the stillness of private life, while monkeys, asses, and baboons, are placed at the helm. Wherever the females of a debauched court are suffered to hold

* The prophetic sentiments contained in this piece (taken from The Complete Magazine for October, 1764, page 368), must command the astonishment of every reader.

the, are inflamed under the mask of loyalty and of attachment to the monarchy. They remonstrate with force and elevation against every measure that tends to the prejudice of the provinces they protect. They can go no farther; but they await the moment to strike the blow that shall lay the fabric of despotism in ruins! When this blow is struck, the effects of it will be equal to those of magic; the cottage will be put on a level with the palace; the peasant with the prince; ranks shall be confounded; titles, distinctions, and birth, shall tumble into an undistinguished heap of confusion; a new moral creation shall strike the view of an admiring universe, and France, like old Rome in her first flights to empire, shall appear with the sceptre of universal dominion bourgeoning in her hands. Out of universal confusion, order shall arise; the great, of nature's creating, will assume their places; and the great, by title and accident, will drop despised into the common mass of the people."

—

This article, written nearly thirty years before the French revolution, shows it was not difficult to observe the crisis towards which that nation was so rapidly hastening. Frivolity, dissimulation, and blind submission to the female favourites of the court, were the sole guides to promotion and honour; whilst talents and integrity

availed not, but were injurious to their posses s, who were either kept in awe, or the open display of their feelings checked, by towers, messengers, and informers; and this, though it served for a time to smother the spark of patriotism, caused it eventually to burst forth with the most overwhelming violence, having, in its own defence, been obliged to add to its bulk, those inflammable and destructive materials—an oppressed and infuriated mob.

Prediction of St. Cesaire, Bishop of Arles in 542. *Taken from a bopk entitled* Liber Mirabilis, *which has been verified at the King's Library at Paris, where is an unique original.*

THE administrators of France shall, at a future and distant period, be so blinded, that they shall leave it without defenders; the hand of God shall extend itself over them, and likewise over all the rich; all the nobles shall be deprived of their estates and dignities; a division shall spring up in the church of God, and there shall be two husbands, the one true, and the other adulterous: the former shall be put to flight. There shall be a great carnage, and as great an effusion of blood as in the times of the Gentiles. The uni-

world. 2d, That Mystical Babylon*, or the great Whore, described there, doth signify Rome in an Antichristian Church state. 3d, That, therefore, this cannot be Rome pagan properly, but Rome papal.

The verity of our holy religion is proved from two things principally, viz. miracles and prophecy: and both these arguments have been excellently improved by learned men. But yet, as the first of these was perhaps the principal and most convincing topic to those that lived in our Saviour's days; so I look upon the second to be the most considerable to those who live in after ages.

It has been a very ancient opinion, that the world would last only six thousand years; that, according to the old traditional prophecy of the house of Elias, the world should stand as many millenaries as it was made in days; and that therefore, as there were two thousand years from the creation to Abraham, without a written directory of religion, and two thousand from thence to Christ, under the old economy of the law, so there would be two thousand years more under the Messiah. So that after the militant state of the christian church is run out, in the year 2000, it is to enter upon that glorious sabbatical millenary, when saints shall reign on the earth, in a peaceable manner, for a thousand years more.

* See Rev. xvii. 1. 5. 18.

And now I hope I have said enough of the future part of time, as to the general idea which I think the Revelation gives of it. But I must proceed one step farther with you, and consider under what revolution of time we are at present, that we may thence see what we are to expect.

Now, in order to this performance, I must premise this one thing, viz. That the seven seals, trumpets, and vials (in which is contained the order and series of the whole apocalyptical prophecy, and to the explication and illustration of which all the other particular visions are subservient), that I say these are joined together by the link of the seventh seal, doth, as it were, produce or include the seven trumpets, and the seventh trumpet the seven vials in the same manner.

And, 1st, as to the remaining part of this vial, (speaking of the fourth), I do humbly suppose that it will come to its highest pitch about A.D. 1717, and that it will run out about the year 1794. The reasons for the first conjecture are two. The first is, because I find that the papal kingdom got a considerable accession to its power upon the Roman Western empire's being destroyed, A.D. 475, to which the Heruli succeeded the year following, and the Ostro Goths afterward. Now if from this remarkable year we begin the calculation of the 1260 years, they lead us down to A. C. 1735, which, in prophetical account, is this very year 1717. The second is, because

(as I have many years ago observed) this year leads us down to a new centenary revolution; so that there is ground to hope, that about the beginning of another such century things may again alter for the better; for I cannot but hope, that some new mortification of the chief supporters of Antichrist will then happen, and perhaps the French Monarchy may begin to be considerably humbled about that time: that whereas the present French King takes the sun for his emblem, and this for his motto, *Nec pluribus impar*, he may at length, or rather his successors, and the Monarchy itself (at least before the year 1794) be forced to acknowledge, that (in respect to neighbouring potentates) he is even *singulis impar*.

But as to the expiration of this vial, I do fear it will not be till the year 1794. The reason of which conjecture is this, that I find the Pope got a new foundation of exaltation, when Justinian, upon his conquest of Italy, left it in a great measure to the Pope's management, being willing to eclipse his own authority to advance that of this haughty prelate. Now this being in the year 552; this, by the addition of the 1260 years, reaches down to the year 1811, which, according to prophetical account, is the year 1794. And then I do suppose the fourth vial will end, and the fifth commence by a new mortification of the Papacy, after this vial has lasted

148 years; which indeed is long in comparison with the former vials; but if it be considered in relation to the fourth, fifth, and sixth trumpets, it is but short, seeing the fourth lasted 190 years, the fifth 302, and the sixth 393*.

If any inquire farther, whether the sun of the Popish kingdom is not to be eclipsed himself at length? I must positively assert he will; else this vial were not a judgment upon him and the Romish party. But if yet again the question be, when this is to fall out, and how? I must tell you, that I have nothing farther to add to what I have said as to the time. But as to the manner, how this is to be done, our text does lay a foundation for some more distinct thoughts. Therefore, in the fourth and last place, we may justly suppose, that the French monarchy, after it has scorched others, will itself consume by doing so; its fire, and that which is the fuel that maintains it, wasting insensibly, till it be exhausted at last towards the end of this century.

	* Days in a Prophetical Year.	and Julian Year
One year	360	365
	360	365
Two ditto	720	730
	360	365
Three ditto	1080	1095
Half ditto	180	183
	1260	1278

This Prophetical Discourse of Robert Fleming, in 1701, not only points to the overthrow of the French monarchy in 1794, and the fatal blow the papal authority will thereby receive, but likewise seems to look on them as they are at this day proving to be,—the forerunners of its rapid decline, and speedy downfall.

The Visions and Predictions of J. Daut, delivered before the Senate at Frankfort.

Extracted from a copy translated from the Dutch; printed 1711.

And the Lord God showed me, in a vision of the night, a certain spiritual person, who was a virgin, and had a great printed table in her hand, which she held twice before my eyes, in which I saw written, Great Pestilence! and within, round about the brim or verge, stood cities and men described in their forms, and by them stood written the names of the several places and men. And Great Pestilence was written round about the whole edge, as one city stood after another; the one was marked for the plague, the other not; and one man was marked out for the plague, another not. Thus it was round about the mar-

gin. And a voice cried unto me, Death is come

their windows! And the virgin that held
able said unto me, I will now go away, and
ıre unto all men in the cities and countries,
judgment of the plague. And I saw her
rt, and cry out unto cities and countries to
ıt; for the Lord would smite them with
: pestilence. And I followed this spiritual
ı, and I also declared all these things that
l seen and read in that printed table, upon
ı arose a great tumult among the people;
he plague came, and took away great mul-
es.

ıd the Lord of Hosts called unto me the
night, and said, Arise, my messenger,
my servant, and write this saying which I
tell thee, to wit, thus: "The Lord God
arise with the judgment of his jealousy,
smite the whole city of Vienna, with the
ı and countries round about her, far and
with great pestilence and famine, towards
east and towards the north, towards the
and towards the south, as I shewed thee
en in the before-mentioned table, which I
sented to thee in a vision. Therefore preach
ıtance unto the city of Vienna, with the
and countries round about her, and say
them, Thus saith the Lord God of Hosts,
ge your wicked Cain's minds, and cease
unrighteousness. And you rulers in the
exercise justice, and cease from your wick-

edness, with which you cause the land to sin; and all ye that dwell in cities, towns, and countries, must humble yourselves before my great and high majesty, whether high or low, young or old, rich or poor, learned or unlearned, for I the Lord am a jealous God."

And the Lord God said unto me, "Take up a lamentation for the Roman empire, and for their kings and princes, from the 32d chapter of Ezekiel, with an appendix, as I shall tell thee:—

"And it came to pass in the twelfth year, on the first day of the twelfth month, came the word of the Lord unto me, saying," ver. 2. "Son of man, take up a lamentation for the destroyer, that hath destroyed my chosen Israel, that I have named after the spirit, in the Roman land of oppression, and say unto him, Thou art like a lion of the nations, and as a whale in the seas; and thou comest forth with thy rivers, which are thy people, and troublest the waters of the people with thy feet, of kings, princes, mighty ones, judges, rulers, captains, counsellors, sheriffs, earls, noblemen, and such like, wherewith thou troublest the water of the people.

"Moreover, I will make many people's hearts afraid, when I cause the nations to see thy plagues, and many countries which thou dost not know; yea, many nations shall be affrighted at thee, and their kings shall be terrified, when I shall brandish my sword against thee, they shall stand alto-

gether amazed, and their hearts shall fail them by reason of thy fall."

And the Lord God showed me a horrible city, in a vision, that was full of cruelty and idolatry. I asked the Lord, what city that was, and what was the name thereof? And the Lord said unto me, "It is the capital city of Rome, and the whole land thereof; that greatest of whores, and the beginning of all abominations that have been committed in Christendom. O, woe unto thee, thou blood-thirsty, murderous city of Rome! I will send forth the sword, famine, and dreadful pestilence, as the messengers of my fierce wrath upon you, murderers; for you of Rome, you, even you, have shed, and caused to be shed, so much blood of my faithful and true witnesses, that it is beyond all number and measure.

"Therefore, thus saith the Lord God, Behold, I will bring strangers upon thee." ver. 7. "The Turks and Swedes, and all manner of tyrants of the heathen nations, with all the kings in Christendom, and their people, these shall draw their swords against the beauty of wisdom, and they shall defile thy brightness, and they shall bring thee down to the pit; and thou shalt die as those that are slain in the midst of the sea.

"O Rome! O Rome! I will bring thee to ashes upon the earth, in the sight of the whole world. All they that know thee among the people shall be astonished at thee, that thou art so suddenly

brought down, and canst never rise again, saith the Lord God."

These prophecies, out of the prophet Ezekiel, God commanded me to set down here; for he spake mouth to mouth unto my soul, and commanded me very earnestly to write, as he should tell it me. And now here it stands, as God did command me: whoever now shall despise it, and shall speak and judge evil of it, will bring a heavy judgment upon his own neck. This has God written by me his pen, John Maximilian, as a warning to every one; therefore let no man deceive himself, for God will not be mocked, and whatsoever he does is just and right.

It is seldom in predictions of this kind that they are fulfilled literally; but, if the effect is produced as foretold, we may almost consider the prediction as verified. In this instance, that which was to have been effected by plague, pestilence, and famine, has been brought about in a manner almost miraculous by the sword. Rome, which amongst the various convulsions of the christian world had been held in a sacred neutrality, was overturned, not it is true by Turks and Swedes, but by a nation considered catholic, and at the period of this vision so cruelly bigoted in the cause of that religion, as to butcher thousands of its own subjects under that vain pretext; but who, as if for the purpose of verifying this and other

similar predictions, lost all sense of religion, and became more heathenish than the most barbarous nations. By it, the triple crown of the Pope was hurled from his brow, his power both spiritual and temporal was overthrown, even his person made captive, and Rome, the mistress of the arts, as well as the head seat of religion, stripped of those choice collections of ages which had long been the admiration of the world; and so fallen from her power, as to become the seat only of a small military command. Looking to the relative situation of France and Rome, at the period of the vision, and the wonderful changes that had taken place to accomplish the fulfilment of it, joined to the subjugation of Vienna, and the dismemberment of the Germanic body at the same period, and by the same wonderful means—we must look upon it as an astonishing prediction preternaturally verified.

Extracted from Dr. John Gill's Sermon, preached December 27, 1752.

Ps. lxxxvi. ver. 3.

The destruction of Antichrist will be by the spirit of Christ's mouth, and the brightness of his coming; that is, by his coming in a spiritual

way; or through the word of his mouth, his gospel attended by his spirit and power; which will shine out with so much lustre, splendor, light, and glory, as will chase away the darkness of popery, and enlighten the minds of people, to see into all the fopperies, absurdities, and wickedness of that religion.

This work will be greatly effected by the pouring out the seven vials of God's wrath, or the inflicting the seven last plagues upon the anti-christian states, upon the western and eastern antichrist, the Pope and Turk; who must be both removed to make way for the spiritual reign of Christ.

The first five of these vials concern the western antichrist and his dominions; between which and the trumpets there is a great correspondence, though they respect different times and persons. The first vial will be poured out upon the earth, and designs those popish countries which are upon the continent, as France, &c.; and as the first trumpet brought the Goths into Germany, so the first vial will bring great distress upon the popish party, and issue in a reformation from popery. The second vial will be poured out upon the sea, and may intend the maritime powers belonging to the see of Rome, particularly Spain and Portugal; and as the second trumpet brought the Vandals into these places, so this vial will effect the same, and bring wars and desolations

into them, and make a change in their religion. The third vial will be poured out upon the rivers and fountains of waters, which may point to those places adjacent to Rome, as Italy and Savoy; and as the third trumpet brought the Huns into those parts, so this vial will bring in large armies hither, which will cause much bloodshed, and a great revolution in church and state. The fourth vial will be poured out upon the sun, which must denote some person or persons of great dignity and influence; and, as the fourth trumpet brought destruction upon the emperor of Rome, the sun of the empire, and upon governors under him, signified by the moon and stars; this vial will bring on the ruin of the pope of Rome, the sun of the antichristian empire, with all his cardinals, bishops, priests, &c.

Now these several vials, as they will be so many plagues on the western Antichrist, and make so many breaches and ruins upon his states and dominions, so they will be so many gradual steps to the advancement of the glory and kingdom of Christ, and issue in the reformation of these places from popery. The sixth vial will be poured out on the river Euphrates, which designs the Turkish empire, in the midst of which that river is: and as the sixth trumpet let loose the four angels, or heads of the Ottoman family into Europe, so this vial affects the same empire, and brings destruction on it, signified by the drying up the waters

of that river, as Babylon's destruction is expressed by the drying up of her sea, Jer. li. 36. which will make way for the kings, or kingdoms of the east, the kingdoms of Persia, and Tartary, and others, to receive and embrace the christian religion: this is the second, or Turkish woe, which shall pass away, when the kingdoms of this world will become Christ's, and his dominion will be from sea to sea, from the Mediterranean sea to the Persian sea, and from the river Euphrates to the ends of the earth. The seventh vial will be poured out upon the air, the whole kingdom of Satan, in all the branches of it, who is the prince of the power of the air; and this vial will clear the whole world of all the remains of Christ's enemies, pagan, papal, and mahometan, which the other vials left, or did not reach; and now will Christ's kingdom be in its full glory. Now the heathens, papists, pagans, and mahometans, will perish out of his land, and these sorts of sinners will be consumed out of the earth, and such wicked ones will be no more.

But I must not forget the conversion of that considerable body of people the Jews, who have been preserved a distinct people for several hundreds of years, for this purpose; the conversion of these people will be sudden, and of them altogether; a nation shall be born at once. It looks as if their conversion would be like that of the apostle Paul, and he seems to hint that it

will when he says, that he, in obtaining mercy, was a pattern to them which should hereafter believe.

There will be great pence and prosperity of all kinds, inward and outward, spiritual and temporal; in those days of the Messiah's spiritual reign, shall the righteous flourish, and abundance of peace so long as the moon endureth; violence shall no more be heard in their land, nor wasting and destruction within their borders.

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This destruction of Antichrist England has been most strenuously endeavouring to effect for a long time, and in the midst of all her financial distresses, borne down as she has almost been by taxation—large and unexampled has been the fund, swelled even by the widow's mite, which she has brought forward to circulate the gospel in all languages to the farthest corners of the earth; and by this means she has in a great measure realized this first clause of the extract from Dr Gill's sermon, and prepared the way for the pouring out the second and third vials: the first appearing to relate to the French revolution; the second, to those of Spain and Portugal, just effected; and the third, to Naples, and other Italian states, which the march of the Austrian troops may tend to expedite, and which, with other appearances on the political horizon, better surmised than spoken of, may hasten the fourth,

in the interpretation of which I differ from Dr. Gill, nor can I see any just reason for his omission of the fifth, which seems directly to point at the final overthrow and destruction of the papal authority.

The learned Alstedius, his Speculum Mundi, and Chronology of the Prophetic Numbers.—Extracted from a work entitled, "Catastrophe Mundi;" printed 1683.

1. God alone hath reserved to himself the exact knowledge of future things, as the incommunicable prerogative of his Divine Majesty: therefore it is impossible any man, though never so clear-sighted, should compile an accurate chronology for time to come, or define the punctual moments of futurity; yet is not therefore the explanation of prophetic numbers to be omitted, for since God hath expressed certain numbers in the histories and prophecies of his word, it would be too great both sloth and ingratitude not to weigh, and with reverence and the fear of the Lord inquire into them.

2. In observing the great conjunctions or revolutions of the planets, as superstition and overscrupulous diligence is not to be approved, so

neither is negligence or contempt thereof to be allowed.

3. The twelfth chapter of Daniel ought to be our pole-star in explaining prophetic numbers, for there we are led, as by the hand, from the building of the second temple to its destruction; and from the destruction thereof, which was Anno Christi 69, by a term of days he numbers first 1290, and then 1335; that is, in all (with the 69 years which were elapsed from Christ's birth, to the overthrow of the temple) 2694 years; from which, if we deduct the 1000 years, Rev. xx. 2, we shall be brought to the year of our Lord 1694, whence we may gather that the seven vials are to be poured forth at or before that time, or their significations to continue no longer.

4. The most eminent mutations from the year 1060 to 1700 may be gathered from the planetary conjunctions, compared with the apocalyptical numbers, which point out the years 1622, 1625, 1636, 1642, 1683, and 1694.

5. The comparing of histories one with another, the observation of the stars, and a diligent inspection into the manners of men, do much conduce towards our predicting of human things.

6. Those philosophers that are more skilful in astronomy reckon four monarchies, not according to the prevalency of kingdoms, but according to the four coasts of the world. The first was of

the east, being the Assyrians: the second, ern, that of the Persians and Greeks: the western, of the Romans: the fourth, of the which God shall shortly set up in the no parts by the Lion of the North, to the amazement of those who slight the Divine calypse, and that harmony which here pointing at.

The 1000 years mentioned in the twe chapter of the Revelations shall begin abo year 1694, and end 2694; during whicl Satan shall be bound, but afterward bei loose for a small time, he shall stir up G Magog; that is, the professed enemies church against the saints; but shall be su overcome, and then our Lord Christ shal in glory.

A Prophecy recited by Mr. Lilly, in the year relating to the French nation.

A CERTAIN prince, as religious as a shall overspread that people's most fruitfu tories, and wars and desolations will be occa by the unruly nobility, who, by their civil sions, shall occasion the ruin of the French archy. And if you will know near the t

this great mutation, it shall be when a certain king, called Henry, is twice made a king, and a duke of Florence turned protestant.

The French king shall be driven out by his own people, for he will exercise very great tyranny both against his subjects and the church of Christ, being instigated or stirred up thereunto by the bishops and Romanists, who being bribed with money, shall traiterously seduce and betray him. This he shall seem to do in favour of his kingdom or allies, but when he shall be removed and deceived, he shall be left all alone in banishment, abandoned by those that he confided in.

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This does not appear to refer to the late French revolution: it has not been, but remains yet to be fulfilled. A Henry is but just named, peradventure to enter on a sea of troubles; and the time when this prediction will be verified is perhaps when the last great struggle to restore Papacy takes place, which seems likely to be about the time that this Henry will be calculated from his age to take a part in it.

A Prophecy of the Turkish empire. Delivered by some of their own Diviners in the Persian Language.

Our monarch shall come, he shall dispossess the unbelieving prince of his kingdom: he shall subdue the red apple, and make it yield to his government. And if happily the christian sword prevail not unto the seventh year, he shall overrule them unto the twelfth year: he shall build castles, plant vineyards, and fortify his gardens with walls: he shall increase in issue; but after the aforesaid twelfth year, the sword of the Christians shall approach, which shall put the Turks to flight, utterly vanquishing and destroying them.

This Prophecy I find recited in a treatise, entitled "A Discoursive Problem concerning Prophecies, by John Harvey, Physician of King's Lynn in Norfolk;" (who appears by that work to have been a very learned and great-read man) published in the year 1580.

How the overthrow of the Ottoman empire is to be accomplished, we know not: the present interference of Russia in the affairs of Persia may lead to it, and pave the way eventually for the great predicted empire of the north.

he Cry of a Stone; or a relation of something spoken at Whitehall, by Anna Trapnel, (being in the Visions of God,) relating to Governors, Armies, Churches, &c.

Extracted from the original work, printed 1653.

Two things are foretold by all the prophets all be brought to pass, which seal up the pro- ecies and finish the mystery of God: the ord's appearing in his glory upon Mount Sion, d the darkening of sun and moon, that is, the aming, confounding, and casting out of all dom and power, and whatsoever is but the cellency and glory of man.

I finding my heart in a very low dead frame, uch contention and crookedness working in my irit, I asked of God what was the matter? He swered me thus: I let thee see what thou art thyself, to keep thee humble; I am about to ew thee great things and visions, which thou st been ignorant of.

Then broke forth a vision as to the horns. I w four horns, which were four powers; the st was that of the bishops, that I saw was oken in two and thrown aside: the second rn, more white, had joined to it an head, en- avouring to get up a mount, and suddenly it as pushed down and broken to pieces: the ird horn had many splinters joined to it, like

to the scales upon the back of a fish, and this was presented to be a power or a representative consisting of many men, having fair pretences of love to all under forms; this I saw broken and scattered, that not as much as any bit of it was left. As to the fourth horn, that was short, but full of variety of colours, sparkling, red and white; it was said to me, this is different from the three other, because great swelling words and great offers of kindness should go forth to all people from it, like unto that of Absalom, speaking good words to the people in the gate to draw them from the honest David.

But it is not now as it was in times past, that a kingly progeny should reign, for that was but for a time, and then after they should be judged, destroyed, and taken off, and be no more, and then shall the kingdom of the Lord Jesus come forth, and all the kingdoms of man thrown down before it *.

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England, 'tis only by thy parliaments that thou canst be ruined; but beware of those who, by promising more than can be realized, would hasten and make more sure thy downfal. Look steadfastly to the substance of 1688, and follow not the shadow of 1819. Wonderful are the

* This last passage corresponds to a degree of exactness with Christopher Love. See his Prophecy, p. 48.

ays of Providence, and most mysterious his sorces. Repine not at an ill, however grievous, hich is ordained to work its own cure. Unaniity forms the strength of nations; where there no opposition there can be no struggle, there n be no bloodshed.

This vision, if it is to be considered as a preiction, is dark, mysterious, and dangerous to nravel.

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he Knowledge of the Times; or how long it shall be until the End of Wonders. By John Tillinghast, a servant of Jesus Christ.

From the original, printed 1654.

It is a most certain truth, that every prohecy left us in the word of God hath in itself ifficient characters to lead us, by comparing ie characters of it with the mind of God in ther prophecies, to the knowledge of the subance of that truth that is in it held forth; for therwise the word should be imperfect, and not ble to expound itself.

For an example, I shall pitch upon Daniel's ttle horn, which is one of the most famous prohecies in all the scripture.

That the kingdom of the little horn must be

in the latter days; the reason is, because the extreme and utmost part of Nebuchadnezzar's great image, viz. the feet and toes, Dan. ii. 41, 42, 43 are the same with the little horn, chap. vii.

To whose kingdom this phrase is most properly applicable, the apostle's use of the same phrase, 1 Tim. iv. 1, 2, 3, doth clearly teach us that this kingdom of the little horn must necessarily appertain to the Roman monarchy.

That it cannot be any power distinct from and succeeding the Roman monarchy, is also clear,

1. Because no place in Daniel, or elsewhere doth so much as once countenance any such opinion as this, viz. That there should be any worldly government succeeding the Roman monarchy. Nay, let me say, the scripture is clear against such a notion, for it is manifest, Dan. vii. 12, 13, 14, Rev. xix. 11, 12, compared with ver. 19, 20, that the destruction of the beast, i. e. the Roman monarchy, is under Antichrist.

2. Because the beast is slain, his body destroyed, and given to the burning flame; and that for the blasphemies of the little horn, Dan. vii. 11. This beast, I say, can be no other but the fourth and last beast, ver. 7, which beast is the Roman monarchy.

Hence I gather, That the government of the little horn cannot be a government distinct from the Roman monarchy, a thing the Roman mon

archy has nothing to do with; for then, why is he Roman monarchy punished for the blasphemies of the little horn?

Thus much for the character of the little horn.

I shall, in the conclusion, add this word, That as the foregoing characters agree to none so fitly as the Romish Antichrist (to whom as these, so all the characters besides them in Daniel, will most aptly accord), so in case the Romish Antichrist be not the little horn, it will necessarily follow that we have nothing left us from first to last in this prophecy that concerns Antichrist's rage against the saints and holy city, his tyranny over, and oppression of the nations, which now hath continued, in such manner, as the like was never before it.

1. In respect of a new kind of power bearing rule all this time, the like to which was never found in any of the preceding monarchies, no not in the world before.

2. In respect of a new kind of idolatry, worshipping a breaden god, saints, relics of saints, &c. an idolatry never heard of in the world before.

3. In respect of a new kind of tyranny, tyrannizing over the conscience, and forcing it, making merchandize of the souls of men, Rev. xviii. 12, 13.

4. In respect of a new kind of oppression; oppressing the people, robbing them of their wealth and substance, by craft, &c.

I say, that a time having such noted characters upon it, as never had time in the world before, should by the Holy Ghost (whilst less things are observed) be wholly buried in silence, cannot be thought.

The sum of all this is, that as those characters of truth left us in the naked letter of the text are the most certain rule to go by, to find the mind of the Holy Ghost in prophecies; so, walking by that rule, Daniel's little horn is, and can be no other, but the whole body of the Romish Antichrist.

Here I find myself under the necessity of differing totally from the interpretation of Tillinghast; in the doing of which I am supported by the opinion of Archbishop Tillotson, &c. Vide extracts from Tillotson's Sermons, *infra*.

In the first place, I look not upon the little horn as having any reference to the preceding dream of the image: the stone that overwhelms—which, I look upon as representing the christian religion, which in due time is to be universal, bowing down all before it, and as the stone was cut out from the mountain without

hands, so was our Saviour conceived by the Virgin Mary without mortal aid, as here typified.

But to return to the 7th chapter of Daniel, at the 7th verse, the fourth beast represents according to all authorities the papal authority,—the Pope, or Antichrist, supported by the ten catholic sovereigns, its power was of a different character from all that had ever preceded it, and the little horn which arises out of it, I look upon as representing Napoleon, before whom three of the horns or kings were humbled. This, as at verse 9, prepares the way for the extension of God's kingdom, by the propagation of the gospel and the diffusion of civil and religious liberty, as in verse 12, where, as with the kings of Spain, Naples, and Portugal, although their despotic power is taken away, their lives are to be prolonged for a season or time, which appears as if those and other kingdoms in which reform takes place should remain gradually improving by the gospel, for still another century, till, as at verses 13 and 14, the kingdom of Christ, by the restoration and reformation of the Jews, and general extension of Christianity, shall become universal.

This interpretation wants the 25th verse, to refer to the 23d instead of the 24th to make it correct.

Extracts from Lord Chesterfield's Letters, 8vo edition, 1775.

LETTER CCLXV.

London, Dec. 25, 1753.

THE first squabble in Europe that I foresee, will be about the crown of Poland.

Wherever you are, inform yourself minutely of, and attend particularly to, the affairs of France; they grow serious, and in my opinion will grow more and more so every day. The king is despised, and I do not wonder at it; but he has brought it about to be hated at the same time, which seldom happens to the same man. His ministers are known to be as disunited as incapable: he hesitates between the church and the parliaments, like the ass in the fable, that starved between two hampers of hay; jealous of the parliaments, who would support his authority; and a devoted bigot to the church, who would destroy it. The people are poor, consequently discontented: those who have religion are divided in their notions of it; which is saying, that they hate one another. The clergy never do forgive, much less will they forgive the parliament: the parliament never will forgive them. The army must, without doubt, take, in their own minds, at least, different parts in all these disputes, which upon occasion will break

. Armies, though always the supporters and ls of absolute power for the time being, are ays the destroyers of it too, by frequently nging the hands in which they think proper odge it. This was the case of the Prætorian rds, who deposed and murdered the monsters y had raised to oppress mankind. The Janis- ies in Turkey, and the regiments of guards in ssia, do the same now. The French nation sons freely, which they never did before, n matters of religion and government, and in to be *spregiudicati;* the officers do so too; hort, all the symptoms which I have ever met h in history, previous to great changes and olutions in government, now exist, and daily rease in France.

This letter may very properly be considered h prophetic and admonitory; prophetic as it ated to the French empire, where its predic- ns have been fulfilled; and highly worthy of ention in all other states where, when similar mptoms appear, they should beware of like nsequences.—*Ed.*

LETTER CCXLIV.

London, April 13, O. S. 1752.

THEY tell the king (speaking of France) very respectfully, that in a certain case, which they should think it criminal to suppose, they would not obey him. This hath a tendency to what we call here revolution principles. I do not know what the Lord's anointed, his vicegerent upon earth, divinely appointed by him, and accountable to none but him for his actions, will either think or do, upon these symptoms of reason and good sense which seem to be breaking out all over France; but this I foresee, that before the end of this century, the trade of both king and priest will not be half so good a one as it has been. Du Clos, in his reflections, hath observed, and very truly, "qu'il y a un germe de raison qui commence à se développer en France." A *développement* that must prove fatal to regal and papal pretensions. Prudence may, in many cases, recommend an occasional submission to either; but when that ignorance, upon which an implicit faith on both could only be founded, is once removed, God's vicegerent (meaning the king) and Christ's vicar (or clergy) will only be obeyed and believed, as far as what the one orders, and the other says, is conformable to reason and truth.

The following remarkable Prophecies are taken from the work of Michael Nostradamus, the celebrated physician to Henry II. king of France, and were first published in the year 1555, *and re-published, with a Translation and Annotations, in London,* 1672.

CENTURY I.

LXX.

French.

PLUYE, faim, guerre, en Perse non cessée,
La foy trop grande trahira le monarque;
Par la finie en Gaule commencée,
Secret augure pour a un estre parque.

English.

The rain, famine, war, in Persia being not ceased,
Too great credulity shall betray the monarch;
Being ended there, it shall begin in France,
A secret omen to one that he shall die.

Annot. The meaning of the two first verses is, that while the rain, famine, and war, shall be in Persia, a monarch shall be betrayed by his credulity. The third verse signifieth that this rain, famine, and war, being ended in Persia, it shall

English.

Peace is coming on one side, and war on the other;
There was never so great a pursuing;
Man, woman shall bemoan, innocent blood shall be spilt,
It shall be in France on all sides.

CENTURY XII.

LXXI.

French.

Fleuves, rivieres, de mal seront obstacles,
La vielle flame d'ire non appaisée,
Courir en France, cecy come d'oracles,
Maisons, manoirs, palais, secte rasée.

English.

Brooks and rivers shall be a stopping to evil,
The old flame of anger being not yet ceased,
Shall run through France, take this as an oracle,
Houses, manors, palaces, sects, shall be rased.

Swift time spreads on, brings such a fate with it,
To which proud France's grandeur must submit;
The pope, priests, masses, and their gods of wood,
Their idol temples too wherein they stood,
With all that hated pageantry, shall come,
By God's just judgment, to eternal doom.

tracted from William Lilly's Works, 1645.

IE star in Cassiopeia, 1572, those many ap-
ions of comets, since those unaccustomed
s in the air, greater and lesser conjunctions
e planets in the fiery Trygon, multitude of
ses, both solar and lunar, are sad messen-
of the downfall of one, nay, I say, of many
ies of Europe.
t if my search into the most secret cabinet
rology doth not delude my impartial judg-
, my more serious conceptions tell me,
's a man, or family in Europe, is not far
attaining an excess in dominion and sove-
ty. The time of this man's growth, or
ies, to such an height, draws on and near;
ime is not mensurable in days, or months,
n centuries of years (this was predicted
); the unnatural war of every country
forward, and prepares the matter, while
good man (if he be born) sleeps quietly
that angel, appointed his guardian, excite
in a moment to rouse up his meditating
ghts, and to convert consultation into ac-

the state of France, &c. now stands, how
dible and improbable a thing do I speak of,
ould do, if I should deliver, that a man, not

yet in action, should turn the fate of those kingdoms in a moment.

I may be derided for predicting so much. Hast thou the same decrees ascending on the cusp of the seventh? (speaking astrologically.) Art thou a king? thou shalt have war unlooked for; enemies without number, domestic and foreign, shall invade thee; look to be plunged to purpose, and to suffer discontent without period; those as dear unto thee as thy wife in thy bosom shall betray thee by indirect counsels.

Hast thou the said degree upon the cusp of the fourth house? Art thou emperor of Constantinople? Thy father left thee more kingdoms than thou shalt leave thy son: lose part of thy dominions, I desire thee; the fates will have it so. Art thou of the noble Austrian family? or art thou king of France, Spain, or Denmark? be all or any of you assured to have a share in these calamities; a part or parcel, an arm or a branch of your kingdoms will be lopped off from you.

The courts of all princes shall be stricken dead with fear, horror, and amazement: privy counsellors shall be trampled down like dirt under our feet.

Here's many old laws and customs to be abrogated; here's many ancient families to be deprived of their inheritances; here's erection of new customs, laws, perhaps a new govern-

ment; here's nation against nation, as much plundering at sea as at land; here's one would rise to be greater than his forefathers; ambition deludes him, and death deprives him of all monarchical intents.

Prediction of Baron de Swedenbourg, who wrote 40 years ago.

Extracted from Arcana Cœleste.

"LA noble nation Françoise se soulevera tout à coup, brisera ses fers, et renversera la putain de Babilone." The noble French nation will rise at once, shake off her fetters, and will destroy the whore of Babylon.

Revelations, chap. xi. *ver.* 13.

MR. Turien, who wrote many years ago, interprets this earthquake to mean great commotions in states and kingdoms, and the city there mentioned to signify the kingdom of France, which shall break off from the court of Rome, rejecting the pope's supremacy, and wholly

change the face of religion in that country; and of this opinion are several other learned men; which, if so, we cannot but look upon the late and present great commotions in France, to be no other but a particular preparatory to the accomplishment of this wonderful prophecy.

Count Guibert, an officer of distinguished talents, who wrote 20 years ago, has the following remarkable passage in his writings, viz.

THERE is to spring up a people of a manly genius, which arises to shake off its fetters, and settle a form of government, the whole of which will increase its force; it will frame just laws, and call forth a revolution. This people is the French.

Extracted from John Wilson's Sermon.

BEFORE antichrist's fall, one of the ten kingdoms which supported the beast shall undergo a marvellous revolution, Rev. xi. 13. "The same hour there was a great earthquake, and the tenth part of the city fell." By which tenth part is to be understood one of the ten king-

doms into which the great city Romish Babylon was divided: this many take to be the kingdom of France, it being the tenth and last of the kingdoms as to the time of its rise, and that which gave to Rome the denomination of a beast with ten horns, and also it being the only one of the ten that was never conquered since its rise. However unlikely this and other prophesied events may appear at the time, yet the Almighty hand of the only-wise God can soon bring them about when least expected.

Predictions of Mr. Christopher Love.

A FEW nights after he was sentenced to be beheaded on Tower-hill, which was on the 22d day of August, 1651, ten days before his appointed time, by the sentence he received at the bar, being one night visited by two of his intimate acquaintances, or bosom friends, as he himself called them, they began to complain of the cruelties of the times, and the malice and usage of time-serving brethren; to which Mr. Love answered, "And think you this is an evil time? No, no; this is the very time when grace and true godliness can be distinguished from hypocrisy: many have followed Christ

hitherto for the loaves, and are now turned ba
for the roughness of the way, and the sore tr
and tribulation which others met with who a
gone before them.

" There are many in London at this very d
who think to go to heaven in their gilded coach
and have denied Christ's cause before men (again
whom I now witness) and Christ in his neve
failing word has promised to deny all such befo
his Father and the holy angels. This is the ti
to discern between him that serveth God a
him that serveth him not. They formerly we
my familiar acquaintance, in fellowship and swe
converse. I sent this day to have a few wor
with them here in the prison, but they wou
not come; for their countenance is fallen, th
consciences wounded; they cannot look me
the face, because I knew of their resolution, a
was a witness to their perjuration. But, a
how will they look the blessed Jesus in the fa
in the morning of the resurrection? what answ
or excuse will they have for what they ha
done? O, foolish people, who think to esca
the cross, and come to the crown! I tell yo
nay; you must all suffer persecution who foll
the Lamb; we must be hated of all nations f
Christ's sake; we must come through great t
bulation, through the fiery furnace of afflictio
before we can enter the land of joy and felici
Know ye not that the souls that were slain f

the testimony of Jesus are placed under the altar? Happy, happy are those men at this day, and ever happy shall be, who suffer for Christ's sake in a right and charitable way, through love to his cause, and honesty of heart; not through pride and hypocrisy, without the root of the matter, to have it said they died martyrs; these are they who will miss their mark; and those who denied the call and looked back shall never have the honour to find it. I am now pointed out by many to be in a destitute and forlorn condition; but I would not exchange my state, no, not for all the glory that's on the earth: I find my Redeemer's love stronger in my bonds than ever I did in the days of my liberty; therefore I hold living here as death itself. I am as full of love and joy in the Holy Spirit as ever bottle was filled with new wine. I am ready to cry out, The Spirit of the Lord God is upon me; I will not take upon me to prophesy; nevertheless the Spirit of the Lord causeth me to utter: This usurped authority, now in the hands of Cromwell, shall shortly be at an end; England shall be blessed with meek kings and mild governments; powerful preachers and dull hearers; good sermons to them will be as music to a sleepy man; they shall hear, but not understand, nor lay the word to heart, to practise it in their lives, to walk by it. O England! thou shalt wax old in wickedness; thy sins abound

like those of Sodom; thy voluptuousness shall cry aloud for vengeance; the Lord shall threaten and chastise thee, yet in mercy and love will he look upon those that fear him, and call upon his name; he will spare and save them alive in the days of his anger, when the wicked shall be sifted from amongst you as the chaff is sifted from amongst the wheat; for out of thee, O England, shall a bright star arise, whose light and voice shall make the heathen to quake, and knock under with submission to the gospel of Jesus; he shall be as a sound of thunder in the ears of the wicked, and as a lantern to the Jews, to lead them to the knowledge of Jesus, the only Son of God, and true Messiah, whom they so long mistrusted; for the short work spoken of by the apostle, which the Lord is to make upon the earth in the latter age of the world, cannot be far off. Observe, my dear friends, while you live, my calculation of the dates in the book of the Revelation, and in Daniel, which the Spirit of the Lord led me into for the Lord will reveal it to some of his own ere that time come; for the nearer the time is the seals shall be taken away, and more and more shall be revealed to God's people; for the Lord doth nothing without he reveals it, by his Spirit to his servants the prophets: he destroyed not the old world without the knowledge of Noah he did not overthrow Sodom and Gomorrah

without the knowledge of Abraham. I do not mean now that any new prophet shall arise; but the Lord by his Spirit shall cause knowledge to abound among his people, whereby the old prophecies shall be clearly and perfectly understood. And I die in that thought, and really believe that my calculation on the Revelation by St. John, and the prophecy which St. Jerome copied off, and translated out of the Hebrew language, as it is written on Seth's pillar in Damascus, which pillar is said to have stood since before the flood, and was built by Seth, Adam's son, and written by Enoch the prophet; as likewise the holy precepts, whereby the patriarch walked before the law was given to Moses, which were also engraven on the said pillar, whereof many Jews have copies, in their own language, written on parchment, and engraven on brass and copper; but the alteration of the date makes them to stagger at it, not knowing that the dates were to be altered by the birth of Christ. First, this prophecy is entitled, A short work of the Lord's in the latter age of the world. Great earthquakes and commotions, by the sea and land, shall come in the year of God 1779. Great wars in Germany and America in 1780. The destruction of popery, or Babylon's fall, in the year 1790. God will be known by many in 1795. This will produce a great man. The stars will wander, and the moon turn as blood,

in the year 1800. Africa, Asia, and America, will tremble in 1803. A great earthquake over all the world in 1805. God will be universally known by all: then a general reformation and peace for ever, when the people shall learn war no more. Happy is the man that liveth to see this day!"

The Prophecy of John Lacy.

In his Warnings, published in London in the year 1707.

THE spirit of God seems now performing great wonders in all nations, in order to bring about the work of reformation; wherein I could make it appear very plain, by a numerous train of deductions, that several scripture prophecies are at this time fulfilling in the world, tending to the overthrow and destruction of antichrist, and for the liberties of mankind; tidings out of the east and out of the north shall trouble him (saith Daniel, chap. xi. ver. 44, 45.) yet he shall come to his end, and none shall help him. The following remarkable prophecy is fulfilling at or near these times, as delivered long ago by Johannes Amatus, in his Prophetical Pleiades, which runs thus: "I foresee (says he) great wars and combats, with extraordinary shedding of blood, occasioned by the civil discords of the great men of

the kingdoms; I do see wars, the fury whereof shall last some time; provinces divested of their people, and many strong holds and noble houses shall be ruinated; and the cities shall be forsaken of their inhabitants, and in divers places the ground shall lie untilled. There shall be a great slaughter of the people, and many chief persons shall be brought to ruin; and there shall be nothing but deceit and fraud amongst them, whereupon shall ensue the aforesaid great commotions among the kingdoms and people of the world. There shall be likewise great mutations and changes; the right hand of the world shall fear the left, and the north shall prevail against the south.

"The Lord will destroy those images which thou hast set up for thyself (speaking of Louis the Fourteenth) and all thy statues—the courtiers of France—and all the court of France. Versailles, which thou hast raised for thy lust and grandeur, shall be thrown to the ground. Paris (that imperial city) shall be convulsed; the royal family shall be dreadfully afflicted, and thy iniquities shall be avenged on thy grandchildren. Lyons, I shall scourge thee; thou, Toulouse, shalt be reduced to ashes; and thou, Bourdeaux, though favoured, shalt not be without chastening." John Lacy ends his prophecy with these words: "Thus shall England be less visited with my judgments than France."

Prophecy of the French revolution, from a publication by the late Mr. Peter Jurieu, in 1687.

Rev. xi. 13.

"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to God."

Now what is this tenth part of the city which shall fall? In my opinion, we cannot doubt that it is France. This kingdom is the most considerable part or piece of the ten horns, or states, which once made up the great Babylonian city: it fell. This does not signify that the French monarchy shall be ruined; it may be humbled; but in all appearance, Providence does design a great elevation for her afterwards. 'Tis highly probable, that God will not let go unpunished the horrid outrages which it acts at this day. Afterwards, it must build its greatness upon the ruins of the papal empire, and enrich itself with the spoils of those who shall take part with the papacy. They who at this day persecute the protestants, know not whither God is leading them: this is not the way by which he will lead France to the height of glory. If she comes thither, 'tis because she shall shortly change her road. Her greatening will be no damage to pro-

testant states; on the contrary, the protestant states shall be enriched with the spoils of others, and be strengthened by the fall of antichrist's empire. This tenth part of the city shall fall, with respect to the papacy; it shall break with Rome and the Roman religion. One thing is certain, that the Babylonian empire shall perish through the refusal of obedience by the ten kings, who had given their power to the beast. The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and several sovereign states in Germany, have withdrawn themselves from the jurisdiction of the pope. They have spoiled the harlot of her riches. They have eaten her flesh, *i. e.* seized on her benefices and revenues which she had in their countries. This must go on, and be finished as it is begun. The kings who yet remain under the empire of Rome must break with her, leave her solitary and desolate.

But who must begin this last revolt? 'Tis most probable that France shall; not Spain, which as yet is plunged in superstition, and is as much under the tyranny of the clergy as ever. Not the emperor, who in temporals is subject to the pope; and permits that in his states the archbishop of Strigonium should teach that the pope can take away the imperial crown from him. It cannot be any country but France, which a long time ago hath begun to shake off the yoke of

Rome. 'Tis well known how solemnly and openly war hath been declared against the pope, by a declaration of the king (ratified in all the parliaments,) by the decisions of the assembly of the French clergy, by a disputation against the authority of the pope, managed in the Sorbon, solemnly, and by order of the court. And to heighten the affront, the theses were posted up, even upon the gates of his nuncio. Nothing of this kind had hitherto happened, at least in a time of peace, and unless the pope had given occasion by his insolences.

Besides this, superstition and idolatry lose their credit much in France. There is a secret party, though well enough known, which greatly despiseth the popular devotions, images, worship of saints, and is convinced that these are human inventions: God is beforehand preparing for this great work.

To this it may be objected, that for the last hundred and fifty years the Pope's empire hath not been made up of ten kings, because the kings of England, Sweden, Denmark, &c. have thrown off his government, and consequently France is not at this day the tenth part of the Babylonian empire; for it is more than a tenth part of it. But this is no difficulty; for we must know, that things retain the names which they bore in their original (without regarding the alterations which time does bring along.) Though, at this day,

there are not ten kingdoms under the Babylonian empire, it is notwithstanding certain, that each kingdom was called, and ought to be called in this prophecy the tenth part; because the prophet having described this empire in its beginning by its ten horns, or ten kings, it is necessary for our clear understanding, that every one of these ten kings and kingdoms should be called one of the ten kings, or of the ten kingdoms, with respect to the original constitution of the antichristian empire.

Seeing the tenth part of the city that must fall is France, this gives me some hopes, that the death of the two witnesses hath a particular relation to this kingdom. It is the street or place of this city, i. e. the most fair and eminent part of it. The witnesses must remain dead upon this street, and upon it they must be raised again. And as the death of the witnesses, and their resurrection, have a relation to the kingdom of France, it may well fall out, that we may not be far distant from the time of the resurrection of the witnesses, seeing the three years and a half of their death are either begun, or will begin shortly.

And in the earthquake were slain seven thousand; in the Greek, it is seven thousand names of men, and not seven thousand men. I confess, that this seems somewhat mysterious: in other places we find not this phrase, 'names of men,' but sim-

ply, for 'men.' Perhaps, there is here a figure of grammar, called hypallage casus, so that names of men are put for men of name, i. e. of raised and considerable quality, be it on the account of riches, or of dignity, or of learning. But I am more inclined to say, that here, these words—names of men, must be taken in their natural signification, and do intimate, that the total reformation of France shall not be made with bloodshed; nothing shall be destroyed but names; such as are the names of monks, of Carmelites, of Augustines, of Dominicans, of Jacobins, of Franciscans, Capuchins, Jesuits, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number seven; which is the number of perfection, to signify that the orders of monks and nuns shall perish for ever. This is an institution so degenerated from its first original, that it is become the arm of Antichrist. These orders cannot perish one without another.

These great events deserve to be distinguished from all others; for they have changed, or shall change, the whole face of the world.

Extracted from Bishop Newton's Dissertations on the Prophecies. 1760.

At this epoch of the world, when a sort of internal evidence of the truths of prophecy, now accomplishing, fills the mind with images striking to the fancy, it may not be improper to indulge the ideas excited by the review of sacred writings. And here let me pause with admiration at the volumes before me, the production of Dr. Newton, who observes, "Notwithstanding the general current in her favour (meaning the church of Rome), the tide shall turn against her; and the hands which helped to raise her shall also pull her down. The ten horns shall hate her, that is, by a common figure of the whole for a part, some of the ten kings, for others shall bewail and lament for her, and shall fight and perish in the cause of the beast. Some of the kings who formerly loved her, grown sensible of her exorbitant exactions and oppressions, shall hate her, shall strip, and expose, and plunder her, and utterly consume her with fire. Rome therefore will finally be destroyed by some of the princes who are reformed, or shall be reformed from Popery; and as the kings of France have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her destruc-

tion. France hath already shown some tendency towards a reformation, and therefore may appear more likely to effect such a revolution.—Such a revolution may reasonably be expected, because this infatuation of Popish princes is permitted by divine Providence only for a certain period, until the words of God shall be fulfilled, and particularly the words of the prophet Daniel. "They shall be given into his hand, until a time and times, and the dividing of time." But then, as it immediately follows, "the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end."—"The fall of Rome, "in the latter days," is delineated as of another Babylon, and it is declared, that she shall be destroyed by fire, and her destruction shall be a complete and total destruction, such as hath never yet been the fate of Rome: after the subversion of the capital city, the beast and the false prophet, the powers civil and ecclesiastical, with those who still adhere to their party, shall make one effort more, but it shall prove as weak and vain as it is impious.*

"A tradition hath prevailed among the Jews, that the destruction of Rome, and the redemption of Israel, shall fall out about the same time.

"When these great events shall come to pass, of which we collect from the prophecies this

* Vol. iii. p. 404.

to be the proper order, the protestant witnesses shall be greatly exalted, and the 1260 years of their prophesying in sackcloth, and the tyranny of the beasts, shall end together, the conversion and restoration of the Jews succeed, then follows the ruin of the Ottoman empire, and then the total destruction of Rome and Antichrist.*

"There are instances of prophecies delivered about 3000 years ago, and yet as we see fulfilling in the world at this very time; and what stronger proofs can we desire of the divine legation of Moses? How these instances may affect others, I know not; but for myself, I must acknowledge, they not only convince but amaze and astonish me beyond expression. They are truly, as Moses foretold they would be, a sign and a wonder for ever.†

"This is only one argument out of many, that there must be a divine revelation, if there is any truth in prophecy; and there must be truth in prophecy, as we have shown in several instances, and might show in several more, if there is any dependence upon the testimony of others, or upon our own senses, upon what we read in books, or what we see in the world.

"Alas! if you reject the evidence of prophecy, neither would you be persuaded, though one should rise from the dead. What can be plainer?

* Vol. iii. p. 406. † Vol. i. p. 199.

You see, or may see, with your own eyes, the Scripture prophecies accomplished: and if the Scripture prophecies are accomplished, the Scripture must be the word of God; and if the Scripture is the word of God, the Christian religion must be true." *

Dr. Newton continues—"You have heard of the two greatest men whom this country or perhaps the world ever produced, the Lord Bacon and Sir Isaac Newton; the one wishing for a history of the several prophecies of Scripture compared with the events, the other writing observations upon the prophecies of Daniel, and the Apocalypse of St. John; and the testimony of two such (not to mention others) is enough to weigh down the authority of all the infidels who ever lived. There is nothing inconsistent in science and religion, but a great philosopher may be a good Christian. True philosophy is indeed the handmaid to true religion; and the knowledge of the works of nature will lead one to the knowledge of the God of nature. The invisible things of him being clearly seen by the things which are made; even his eternal power and godhead."

* Vol. iii. p. 442.

Nixon's Cheshire Prophecy, at large; published from Lady Cowper's correct copy, in the reign of Queen Anne; with historical and political remarks; and several instances wherein it has been fulfilled. Also, his life.—By John Oldmixon, Esq.

INTRODUCTION.

THIS remarkable Prophecy has been carefully revised, corrected, and improved; also some account given of our author, Robert Nixon, who was but a kind of ideot, and used to be employed in following the plough. He had lived in some farmers' families, and was their drudge and their jest.

At last, Thomas Cholmondeley, of Vale-Royal, Esq. took him into his house, and he lived there when he composed this Prophecy, which he delivered with as much gravity and solemnity as if he had been an oracle; and it was observed, though the fool was a driveler, and could not speak common sense when he was uninspired, yet in the delivery of his prophecies he spoke plainly and sensibly; how truly will be seen in the following pages.

As to the credit of this Prophecy, I dare say it is as well attested as any of Nostradamus's or Merlin's, and come to pass as well as the best of 'Squire Bickerstaff's. It is plain enough that great men have, in all ages, had recourse to prophecy as well as the vulgar. I would not have all grave persons despise the inspirations of Nixon. The late French King gave audience to an inspired farrier, and rewarded him with a hundred pistoles for his pro-

phetical intelligence; though, by what I can learn, he did not come near our Nixon for gifts.

The simplicity, the circumstances, and history of the Cheshire Prophecy, are so remarkable, that I hope the public will be as much delighted as I was myself.

By the way, this is not a prophecy of to-day; it is as old as the Powder-plot, and the story will make it appear, that there is as little imposture in it as the Jacobites pretend there is in the person it seems to have an eye to; but whether they are both impostures alike or not, I leave to the reader to determine.

J. OLDMIXON.

THE PROPHECY.

In the reign of King James the First, there lived a man, generally reputed a fool, whose name was Nixon. One day when he returned home from ploughing in the field, he laid the things down which he had in his hands, and continuing for some time in a seemingly deep and thoughtful meditation, at length he pronounced in a loud voice, Now I will prophesy and spoke as follows:

When a raven shall build in a stone lion's mouth on the top of a church in Cheshire, then a king of England shall be driven out of his kingdom, and never return more.

When an eagle shall sit on the top of the house, then an heir shall be born to the Cholmondeley's family; and this heir shall live to see England invaded by foreigners, who shall proceed so far as a town in Cheshire; but a miller, named Peter, shall be born with two heels on one foot, and at that time living in a mill of Mr. Cholmondeley's, he shall be instrumental in delivering the nation.

The person who then governs the nation will be in great trouble, and skulk about: the invading king shall be killed, laid across a horse's back like a calf, and led in triumph. The miller, having been instrumental in it, shall bring forth the person that then governs the kingdom, and be knighted for what he has done; and after that England shall see happy days. A young new set of men shall come, who shall prosper, and make a flourishing church for two hundred years.

As a token of the truth of all this, a wall of Mr. Cholmondeley's shall fall;—if it falls downwards, the church shall be oppressed, and rise no more; but if upwards, next the rising hill on the side of it, then it shall flourish again. Under this wall shall be found the bones of a British king.

A pond shall run with blood three days, and the cross-stone pillar in the Forest sink so low into the ground, that a crow from the top of it shall drink of the best blood in England.

A boy shall be born with three thumbs, a
shall hold three king's horses, while Engla
shall be three times won and lost in one day.

The original may be seen in several families
Cheshire, and in particular in the hands of M
Egerton, of Oulton, with many other remarl
bles; as, that Pecferton windmill should be
moved to Ludditon hill; that horses sadd
should run about till their girts rotted aw
But this is sufficient to prove Nixon as grea
prophet as Partridge; and we shall give otl
proofs of it before we have done.

I know your prophets are generally for ra
head and bloody-bones, and therefore do
mind it much; or I might add, that Oulton M
shall be driven with blood instead of water. F
these soothsayers are great butchers, and ev
hall is with them a slaughter-house.

Now, as for authorities to prove this Prophe
to be genuine, and how it has been hitherto
complished, I might refer myself to the wh
county of Chester, where it is in every on
mouth, and has been for these forty years.
much as I have of the manuscript was sent me
a person of sense and veracity, and as little d
posed to believe visions as any body. For
own part, I build nothing on this or any otl
prophecy; only there is something so very o
in the story, and so pat in the wording of it, tl
I cannot help giving it as I found it. The fam

of the Cholmondeleys is very ancient, in this county, and takes its name from a place so called near Nantwich. There are also Cholmton and Cholmondeston; but the seat of that branch of the family which kept our prophet Nixon, is at Vale Royal, on the river Weaver, in Delamere forest. It was formerly an abbey, founded by Edward I. and came to the Cholmondeleys from the famous family of the Holcrofts. When Nixon prophesied, this family was near being extinct, the heir having married Sir Walter St. John's daughter, a lady not esteemed very young, who, notwithstanding, being with child, fell in labour, and continued so for some days. (During which time an eagle sat upon the house-top, and flew away when she was delivered, which proved to be a son.)

A raven is also known to have built in a stone lion's mouth, in the steeple of the church of Over, in the forest of Delamere, not long before the abdication of King James: the wall spoken of fell down, and fell upwards, and in removing the rubbish, were found the bones of a man of more than ordinary size. A pond, at the same time, ran with water that had a reddish tincture, and was never known to have done so before or since.

Headless Cross, in the Forest, which, in the memory of man, was several feet high, is now sunk within half a foot of the ground.

In the parish of Budworth, a boy was born with three thumbs; he had also two heels on one foot.—Lady Egerton, wishing well to another restoration, often instigated her husband to turn Peter, the miller of Neginshire mills, out of the mill; but he looked upon it as a whimsy, and so permitted Peter still to continue there, in hopes of becoming as good a knight as Sir Philip, his landlord, was.

Of this Peter I have been told, that the Lady Narcliff, of Chelsea, and the Lady St. John, of Battersea, have often been heard to talk, and that they both asserted the truth of our prophecy, and its accomplishment, with particulars that are more extraordinary than any I have yet mentioned. The noise of Nixon's predictions reaching the ears of King James the First, he would needs see this fool, who cried and made ado that he might not go to court; and the reason that he gave was, that he should be starved.

A very whimsical fancy of his: courts are not places where people use to starve in, when they once come there, whatever they did before. The King being informed of Nixon's refusing to come, said he would take particular care that he should not be starved, and ordered him to be brought up. Nixon cried out. He was sent for again, and soon after the messenger arrived, who brought him up from Cheshire.

How, or whether he prophesied to his Majesty, nobody can tell; but he is not the first fool that has made a good court prophet.

That Nixon might be well provided for, it was ordered that he should be kept in the kitchen, where he grew so troublesome in licking and picking the meat, that the cooks locked him up in a hole, and the King going on a sudden from Hampton Court to London, they forgot the fool in the hurry, and he was really starved to death.

There are a great many passages of this fool prophet's life and sayings, transmitted by tradition from father to son in this county palatine; as, that when he lived with a farmer, before he was taken into Mr. Cholmondeley's family, he gored an ox so cruelly, that one of the ploughmen threatened to beat him for abusing his master's beast. Nixon said, My master's beast will not be his three days. A life in an estate dropping in that time, the lord of the manor took the same ox for an heriot. This account, as whimsical and romantic as it is, was told to the Lady Cowper, in the year 1670, by Dr. Patrick, late bishop of Ely, then chaplain to Sir Walter St. John; and that lady had the following farther particulars relating to this prophecy, and the fulfilling of many parts of it, from Mrs. Chute, sister of Mrs. Cholmondeley, of Vale Royal; who affirmed, that a multitude of people gathering together to see the eagle before-men-

tioned, the bird was frightened from her young; that she herself was one of them, and the cry among the people was, Nixon's Prophecy is fulfilled, and we shall have a foreign king. She declared, that she read over the prophecy many times, when her sister was with child of the heir who now enjoys the estate. She particularly remembered that King James II. was plainly pointed at, and that it was foretold he should endeavour to subvert the laws and religion of this kingdom, for which reason they would rise and turn him out; that the eagle, of which Nixon prophesied, perched in one of the windows all the time her sister was in labour. She said it was the biggest bird she ever saw; that it was in a deep snow, and that it perched on the edge of a great bow window, which had a large border on the outside, and that she and many others opened the window to try to scare it away, but it would not stir till Mrs. Cholmondeley was delivered; after which it took flight to a great tree over against the room her sister lay in, where having staid about three days, it flew away in the night. She affirmed farther to the Lady Cowper, that the falling of the garden wall was a thing not to be questioned, it being in so many people's memory: that it was foretold that the heir of Vale-Royal should live to see England invaded by foreigners, and that he should fight bravely for his king and his country: that the

mentioned is alive, and expects to be
ed, and is in the very mill that is foretold:
should kill two invaders who would come
one from the West, and the other from
rth: that he from the North should bring
im of all nations; Swedes, Danes, Ger-
and Dutch; and that in the folds of his
ats he should bring fire and famine, plague
rder: that many great battles should be
in England, one upon London bridge,
would be so bloody, that people would
London streets up to their horses' bellies
od; that several other battles should be
up and down most parts in Cheshire; and
e last that ever would be fought in England
be on Delamere forest: that the heir of
, whose name is E——n, and has married
Cholmondeley's sister, shall be hanged up
own gate.

ly, he foretels great glory and prosperity
e who stand up in defence of their laws
erties, and ruin and misery to those that
betray them. He says, the year before
ould happen, bread corn would be very
nd that the year following more troubles
begin, which would last three years; that
st would be moderate, the second bloody,
e third intolerable; that unless they were
ed, no mortal could bear them; and that
vere no mischiefs but what poor England

would feel at that time; but that George, th
son of George, should put an end to all. Tha
afterwards the church should flourish, and Eng
land be the most glorious nation upon earth
The same Lady Cowper was not content to tak
these particulars from Mrs. Chute, but she in
quired of Sir Thomas Aston of the truth of th
prophecy, and he attested it was in great repu
tation in Cheshire, and that the facts were know
by every one to have happened as Nixon sai
they would; adding, that the morning before th
garden wall fell, his neighbour, Mr. Cholmo
deley, going to ride out a hunting, said, Nixo
seldom fails, but now I think he will; for I
foretold, that this day my garden wall wou
fall, and I think it looks as if it would stan
these forty years; that he had not been gone
quarter of an hour before the wall split, and fe
upwards against the rising of the hill, which,
Nixon would have it, was the presage of a flo
rishing church.

As to the removal of Pecferton mill, it w
done by Sir John Crewe, the mill having lost
trade there, for which he ordered it to be s
upon Ludditon Hill; and being asked if he d
it to fulfil the prophecy, he declared he nev
thought of it. I myself have inquired of a pe
son who knows Mr. Cholmondeley's pond as w
as Rosamond's in St. James's Park, and
assured me the falling of the wall, and the po

running blood, as they call it, are facts which, in Cheshire, any one would be reckoned mad for making the least question of. As there are several particulars in this prophecy which remain unfulfilled, so when they come to pass some other circumstances may be added, which are not convenient to be told until accomplished.

If I had a mind to look into the antiquities of this county, I might find that prodigies and prophecies are not unusual things there. Camden tells us, that at Brereton, not many miles from Vale-Royal, which gave name to a famous, ancient, numerous, and knightly family, there is a thing as strange as the perching eagle, or the falling of the wall, which he says was attested to him by many persons, and was commonly believed; that before any heir of this family dies, there are seen in a lake adjoining, the bodies of trees swimming upon the water for several days together. He likewise adds, that near the Abbey of St. Maurice, in Burgundy, there is a fish-pond, in which a number of fishes are put, equal to the number of monks of that place; and if any one of them happens to be sick, there is a fish seen floating on the water; and in case the fit of sickness proves fatal to the monk, the fish foretells it by its own death some days before. This the learned Camden relates in his description of Cheshire, and the opinion of the trees swimming in the lake near Brereton prevails all about the

county to this day, only with this differen
some say 'tis one log that swims, and so
many.

J. OLDMI

—

At some period, which cannot be pointed out, he said—

Through our own money, and our own
Shall a dreadful war begin ;
Between the sickle and the suck,
All England shall have a pluck,
And be several times foresworn,
And put to their wits end ;
Then it shall not be known whether
their corn,
Bury their dead, or go to the field to fi
A great scarcity of bread corn.
Foreign nations shall invade Englan
snow on their helmets,
And shall bring plague, famine, and n
in the skirts of their garments.
London streets shall run with blood,
And at last shall sink ;
So that it shall be fulfilled,
Lincoln was, London is, and York shall
The finest city of the three.
There will be a winter council, a ca
Christmas, and a bloody Lent.

In those days one may have a house for lifting the latch of the door.
Landlords shall stand, with hat in their hands,
To desire tenants to hold their lands.
Then forty pounds in hand
Will be better than forty pounds a year in land.
Many nobles shall fight,
But a Bastard Duke shall win the day;
And so, without delay, set England in a right way:
A Duke out of Denmark shall him dight
On a day in England, and make many a lord full low to light,
And the ladies cry, "Well, away!"
And the black fleet with main and might,
Their enemies full boldly there assail.
A fleet shall come out of the North,
Riding on a horse of trees.
A white hind beareth he,
And three wreaths so free.
The Bull and Red Rose shall stand in strife,
That shall turn England to much woe,
And cause many a man to lose his life.
A great battle shall be fought by crown'd kings three:
One shall die, and a bastard duke win the day.
In those dreadful days, five wicked priests shall be sold for one penny.
Slaughter shall rage to such a degree,
And infants left by those that are slain,

still that he stood upright, and did not fall down. He himself seemed to be insensible of any alteration that had happened to him; but, for a quarter of an hour after, he talked very rationally of several things that had been done some time before, and dropt expressions of others that were to be done; which presently made his master, and those that were with him, conclude, that Nixon's dulness had something sacred in it, and that his words were oracles, especially when some little things he foretold fell out according to his prediction. It was with this farmer that he lived when he prophesied of his master's ox, as is mentioned in his prophecy.

I must correct some errors that you have been led into by the imperfect copies of his prophecy; as that about the falling of the wall, which some zealous people have applied to the church whereas, in truth, it has a literal reference to the state only. Woodman said, the common tradition has been, that when the wall belonging to Vale-Royal house fell down, it was to denote some remarkable change in the government that if it was a serene day, and the wall fel inward, it signified an advantageous and happy change; but if it were a stormy day, and fel outward, and any stones fell into the brook, i signified the direct contrary; to this he added that the Cholmondeley family, whose seat it was kept several workmen in yearly pay to suppor

the wall, and every month to inspect it all round; that it was buttressed both within and without; and the week before it fell, the workmen gave in their report, that it was so strong, it might reasonably last a hundred years without any repairs.

This, I assure you, is not only what the old man told me, but what I have heard from several others, and can get well attested, if it is thought proper; as also the particulars of the falling of the wall, which are these:

"Upon the 4th of August, 1688, about eleven o'clock in the forenoon, being a calm and clear day, without the least breath of wind, that wall fell flat inwards, all at once, and not so much as one single stone fell outwards."

This happening so little a while before the Revolution, it was taken notice of as an accident which was very much to our advantage; and, as there was a greater rising for the Prince of Orange in Cheshire than in any other county in England, why may we not imagine that Nixon's prophecy contributed very much to it? The objection to this may be, that the owner of the house of Thomas Cholmondeley, Esq. was a Jacobite; and it is not likely that any thing about him could bode well to the Revolution; but his being a Jacobite gives the greater authority to the prediction, and the fulfilling of it; for it is not likely that one, who was an enemy to the Prince of Orange, should let a

miracle be wrought in his house in favour of the happy change he soon after accomplished. I should not have made this digression, had not some silly people, almost as stupid as Nixon, but by no means so well gifted in prophecy, given out that the falling of the wall denoted the rising of the Pretender; and this just as he was running away from Scotland.

I cannot help observing to you on this occasion that some of us in this county were strangely spirited by your prophecy. When the rebels advanced to Preston, we were told that they intended to march through our county into Flintshire and Denbighshire: if they had, their route must have been through Delamere forest where Nixon lived and prophesied; and the miller Peter, with his countrymen, were resolved to have given them such a reception, as would have given very great credit to your prophecy which is abused when any interpretation is applied to it that has an eye to Popery and slavery for, as great a fool as Nixon was, he was not so stupid as our modern zealots, nor ever dropt a word against the Protestant religion.

To return to old Woodman: he informed me farther, that after it was known what a prophet farmer Crowton had in his family, Mr. Cholmondeley sent for the fellow, and kept him at his house, giving him in charge to his steward whom he ordered to try whether he could make

thing of him, and teach him to read; but
n's stupidity increased upon him, the more
steward endeavoured to improve him; and
most he could do with him, was to make
hold his goad right, and drive oxen at
gh. As he was once in the field with the
of Mr. Cholmondeley's servants, he let fall
goad on a sudden, as he had dropt his budget
bottle formerly. He stood motionless after
same manner, with his eyes fixed towards
ren. The servants talked to him, and beat
to get to his work, but all to no purpose.
remained in a sort of trance for the space of
nour; and then recovering, he took up his
l, and went on with his business as though
ning had befallen him. One of Mr. Chol-
ndeley's men asked him, what ailed him? and
he stood so long? to whom Nixon replied,
he had seen those things which man never
before. He then discoursed to the servants,
crowded about him for near two hours, and
ce as reasonably as the best of them could
e done, without any manner of hesitation in
discourse.

He foretold the civil wars, the death of King
rles I. the restoration of King Charles II. the
ication of King James II. the Revolution and
ious war with France, and the flourishing
e of this kingdom afterwards; adding, that
se things will as certainly happen, as that I

shall be sent for by the King, and be starved
death. When he had finished his speech,
returned to his natural dulness and silence; a
unless he had been in one of his trances,
was always dull and mute; but while he w
uttering his prophecies, he spoke clearly, a
with an air of assurance that they would be
complished. The servants, as soon as they ca
home, told their master of this prodigy; and M
Cholmondeley ordered them to write down
much of it as they could remember, which th
did, and it is preserved in that family to this da
together with some less material hints, as ha
weather, and scarcity of provisions, &c. whi
would certainly happen. That family has alwa
locked it up as a treasure, and whatever pain
have taken to procure a copy of it, I could nev
succeed, and despair now of getting it. M
Egerton, of Oulton, who is nearly related to t
Cholmondeley family, has a copy of it also, b
he will not part with it. Both of these famili
do lay great stress on Nixon's predictions; a
I must tell you, they are two of the most ancie
and honourable families in our county.

You have mentioned Nixon's being sent f
to court by King James I. Woodman sa
it was thus: when he came to court, that t
King gave him in charge to one of his office
commanding him to keep him in close confin
ment, and to make strict observations on h

behaviour, that he might be assured there was nothing of imposture in him. This gentleman kept Nixon locked up, and going in a hurry with the King to Theobalds, he forgot to take care of him, and leave him provisions till his return, by which means he was starved to death. It must be observed that Nixon could not speak, except it was immediately after he came out of his trance, and never could be brought to pronounce a sensible word more than ay or no, as hath been said, unless when he was pronouncing his oracles.

There happened something with respect to Nixon and his going to court, like what I met with in the pamphlet you sent me, called The Drummer of Tedworth; for, as that drummer left beating when King Charles's courtiers came to be upon the watch with him, and would not satisfy their curiosity; so our clown of a prophet, after he came to court, was entirely dumb, and pronounced no more prophecies. It is said he was not long there before he was starved to death.

Nixon was very grateful to his master Cholmondeley; he prophesied that the heir to be born to the family, threescore and ten years after, should be endowed with very eminent qualifications, and arrive at greater honours than any of his ancestors had done; that he should distinguish himself by his loyalty and services to the king then reigning; and that, after the happy settlement which would succeed the

struggle, the peace would be lasting, with a continued series of honours and glory to the nation. This child, said Nixon, shall be known by the appearance of an eagle at the time of his birth, with the circumstances mentioned in your prophecy. A long time before the eagle appeared, the country people used to look out for it; and as often as the lady of Vale Royal lay in, they would cry, Where is the eagle? When will Nixon's heir be born? The appearance of the eagle was about five and twenty years ago: the lady who lay in was aunt to Henry St. John, late Lord Bolingbroke; when she was in labour she heard great shoutings and acclamations of joy; and inquiring the reason, was told, The eagle, so long talked of, is come. Upon which her sister and Mr. J. S. who are both living, went to the window, saw the eagle sitting on the bough, and looked at it above a quarter of an hour. It was seen also by several thousands of people, and is such a confirmation of Nixon's prophecy, that the truth of it is no where doubted of, either by gentle or simple. There is some variation in the original prophecy from what is mentioned in your prophecy about the competitors for the kingdom; the Germans, Dutch, and Danes, are to conquer those that bring fire and famine, plague and murder, in the folds of their garments; and we can understand none but the French by such bloody invaders; none but French Papists would

such destruction among Protestants. As
: miller Peter, he was born about the time
Revolution; and Nixon prophesied that
uld have two heels on one foot, and be
ed; the two heels he hath already, but
ırs are not come to his lot. Yet, however,
untry people in this neighbourhood have
a knight of him these many years, and
Peter, the miller, is Sir Peter in every
aouth.

ıst here correct an error of Mr. Addison,
Freeholder, who has not read your pro-
with that attention and regard which a
›f such importance deserves; for he gives
ler two thumbs, whereas Nixon gives him
els. A mistake in the text of a prophecy
ı very dangerous consequence; and I
not, but upon this notice, in future edi-
his error will be corrected, and justice
› honest Peter the miller.

I am, sir, yours,

W. E.

Tillotson's Sermons; edited by R. Barker, D. D. vol. 2. p. 321, being the second Sermon from Rev. xiv. 13. written about 1687-8, at the time of the Persecution of the Protestants in France.

THE consideration of the extreme sufferings which are to fall upon the faithful servants of Christ in the last times, and which seem now to be begun in the world, should make us very contented to leave this world, and glad of any fair opportunity and excuse to take our leave of it, and to be out of the reach and danger of those violent and more than human temptations, with which our faith and constancy may be assailed; nay, to esteem it a particular grace and favour of God to us, to be taken away from the evil to come, and to prevent, if God sees it good, those extremities of sufferings which are coming upon the world.

These seem now to be begun in some part of it: they, in our neighbour nation, have a bitter cup* put into their hands; a cup of astonishment to all those that hear of it. Whether this be that last and extreme persecution spoken of here by St. John, I shall not pretend positively to determine. It is plainly distinguished in the visions from that under the first beast, described

* The revocation of the edict of Nantz.

Rev. xiii. from verse 1 to 11. And chap. xvii. there is a description of the beast upon which the woman sitteth, on whose forehead is a name written,—"Mystery, Babylon the Great." And this beast is there said to have seven heads and ten horns, which are thus explained by St. John, xvii. 9, 10. "And here is the mind which hath wisdom. The seven heads are seven mountains, upon which the woman sitteth. And there are seven kings;" that is, (as is generally agreed by interpreters), a succession of seven governments. And verse 12, 13, 14. "And the ten horns which thou sawest, are ten kings, which have received no kingdoms as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast, and shall make war with the Lamb." And verse 18. "And the woman which thou sawest, is that great city which reigneth over the kings of the earth."

So that this beast is plainly the Roman empire; and the woman that sitteth upon her is the great city standing upon seven mountains, which reigneth over the kings of the earth; which can be no other than Rome, as is agreed by interpreters on all sides. Bellarmine (l. 2. c. 2. de Rom. Pontif.) confesseth that St. John, in the Revelations, every where calleth Rome Babylon, as Tertullian, saith he, hath noted, and as is plain from chap. xvii. where Babylon is said to be seated on

seven mountains, and to have dominion over kings of the earth; there being no other than Rome which, in the time of St. John, dominion over the kings of the earth, and Rome was built upon seven hills is fam Thus much Bellarmine acknowledgeth, strained by the force of truth, and for ano small reason, namely, because St. Peter w his first epistle from Babylon; by which, if R be not meant, they have no proof from scrip that St. Peter was ever there.

Indeed, they of the church of Rome w have it to be only Rome pagan; but that ca be, because this beast, after his last head wounded to death, and his deadly wound healed, had power given him to continue and forty months, or as it is elsewhere expre 1260 days, that is, in the prophetic style, so m years; and likewise, because it was not to b till the ten kingdoms, into which the Ro empire upon its dissolution was divided, w set up, which was not till after the western pire was overthrown and destroyed by the G and Vandals. And lastly, because this is Rome, or Babylon, which should finally be stroyed, and cast as a millstone into the bot of the sea, never to rise again, which is yet come. And of this beast it is said, that should make war with the saints, and overco them, chap. xiii. 7,—that is, that he should r

a long and great persecution against them, which should try their faith and patience. Ver. 10. "Here is the patience and the faith of the saints." The beast, then, with ten horns, must be Rome governing the ten kingdoms into which the Roman empire was broken; and this can be nothing else but Rome papal, to which the ten kings are said to give their power, and to which they were, in a most servile manner, subject for several ages, as is plain from history.

And, to confirm this, it is very observable that the ancient fathers generally agree, that that which hindered the revealing of the wicked one, (spoken of by St. Paul, 2 Thess. ii. 7, 8,) was the Roman empire, and that being removed, the man of sin, or antichrist, was to succeed in its room. I shall produce a few testimonies to this purpose, but very remarkable ones. Tertullian, expounding what St. Paul means by him that withholdeth or letteth, hath these words: *Quis nisi Romanus status*, &c. Who is that but the Roman state, which, being broken into ten kings, shall bring on antichrist, and then the wicked one shall be revealed? And, in his Apology, he gives this reason why the christians should pray for the Roman emperors, and the whole state of the empire, because the greatest mischief hanging over the world is hindered by the continuance of it. St. Chrysostom, speaking of that which hinders the revelation of the man of sin, "This,"

says he, "can be no other than the Roman empire; for, as long as that stands, he dares not show himself; but, upon the vacancy or ceasing of that, he shall assume to himself both the power of God and man." St. Austin, in his Book de Civit. Dei, "No man," says he, "doubts but that the successor to the Roman emperor, in Rome, shall be the man of sin, and we know who hath succeeded him."*

But now, after this, another beast is represented coming out of the earth, not succeeding in the place of the first beast, but appearing during his continuance, ver. 12; and he hath three remarkable characters by which he may be known:†

1. He is said to have but two horns, by which according to the interpretation of the ten horns signifying the ten kingdoms into which the Roman empire after its dissolution should be divided we are, in all reason, to understand two of those kingdoms, of which this beast, whoever he be, shall be possessed.‡

2. He is said to be like a lamb, but to speak like a dragon; that is, to pretend and make a show of great lenity and mildness in his proceed

* The pope.

† This description of the beast, as well as that of the little horn, in Daniel, appear to agree in pointing out Napoleon.

‡ As emperor of the French and king of Italy.

ings, but that really, he shall be very cruel. It shall be pretended that he does all without violence, and without arms, but he shall speak as a dragon; that is, in truth, shall exercise great force and cruelty: either alluding to the cruelty of the dragon, literally so called, or, perhaps, prophetically pointing at a particular sort of armed soldiers called by that name of dragons, or as we, according to the French pronunciation, call them dragoons.*

3. He shall arise during the continuance of the first beast, and engage in his cause; but the first beast shall only stand by, and look on. Ver. 12. "And he exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the beast whose deadly wound was healed;" plainly declaring that this persecution should not immediately arise from the first beast, which is said to come out of the sea, which in this prophecy denotes the state ecclesiastical, but from the second beast, which comes out of the earth, and denotes the temporal power; but yet, all this ought to be acted in the sight of the first beast, and in his behalf, to compel men to worship him.†

* As the dragon is represented clothed in mail, so Napoleon again caused his soldiery to be provided with armour, after it had been generally discarded from warfare for upwards of a century.

† So did the pope stand by, and look on, whilst

4. That he shall be remarkable for causing fire to come down from heaven to earth, in a wonderful manner, to the great terror and amazement of men. Ver. 13. "And he doeth great wonders, so that he maketh fire to come down from heaven on the earth, in the sight of men."*

5. That he should interdict all those who would not worship the beast all commerce with human society, the exercise of civil trades and professions. Ver. 17. "And he causeth that no man might buy or sell, save he that had the mark of the beast."†

Napoleon exercised authority, both ecclesiastical and temporal, in his name.

* The Indians, even to this day, who are unacquainted with European warfare, look on the discharges of artillery as fire descending from heaven; the throwing of shells is a still nearer representation of it: if such is allowed, surely the dreadful and unprecedented train of artillery which Napoleon always brought with him into the field, the first discharge from which, both mortars and field-pieces, on the centre of his opponent's army, prior to his charge, *en masse*, was such as to make it appear from the shells, that the heavens were in a blaze, and, from the roar of the artillery, that the thunders had broke loose, may make him appear to realise this characteristic: his artillery, in the Russian campaign, amounted to 1260 pieces.

† Here again we find him marked out by his interdicting commerce amongst neutral nations in a way

Sixthly, and lastly (which seems to be the most peculiar and characteristical note of all the rest), that his number should be 666; that is, as most of the ancients understand it, that the numeral letters of a certain word or name, should, being computed, amount to that number; and it is expressly said to be the number of a man. Ver. 18. "Let him that hath understanding count the number of the beast, for it is the number of a man." And, in the verse before it, it is said to be the number of his name.*

Now, to whom all these characters do agree, and especially the last, concerning the number of his name, I shall not presume to conjecture, much less positively to determine, whether he be now in being, because it is said to require a particular wisdom and understanding to find it out. "Here is wisdom: let him that hath understanding count the number of the beast." However, the event, when the thing is fully accomplished, will clearly discover it. Thus much is certain, that this extreme persecution, whenever it shall be, will forerun the final destruction of Babylon, which will not then be far off. And

unexampled, which he did by the Milan and Berlin decrees, and what he was pleased to term the Continental System.

* This, the number of the beast, has been so repeatedly pointed out, as applying to Napoleon, that it needs no repetition in this place.

concerning this it is that St. John speaks, xiv. 12, when he says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus;" and then he immediately adds, as it is in the text, "And I heard a voice from heaven, saying unto me, Write; Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do accompany them." Thus much may suffice to have been spoken to this text.

MIRACULOUS PROPHECIES,

PREDICTIONS,

&c.

PART II.

MIRACULOUS PROPHECIES,

PREDICTIONS,

&c.

PART THE SECOND.

Note of the Original Editor.

It is usual to say Prophecies and Oracles are best understood when they are accomplished, as many have complained of their ambiguity, and imagined no mortal man could even give the proper sense of an Oracle or Prophecy, except the same Divine Spirit were given him as the first authors of our religion possessed: so far may be just—But what I have endeavoured in the present Treatise is, to manifest to the world, the unquestionable events of very many English Prophecies, long delivered unto us, and still remaining the sacred monuments of far departed time, which so clearly declare the actions of the times wherein we live; and with all that lively portraiture, that it would be the highest incredulity to question other persons' abilities in the gift of propheay-ing.

How truly did Homer of old deliver the prophecy of Æneas, many hundred years before it came to pass:

> At domus Æneæ cunctis dominabitur oris,
> Et nati natorum, et qui nascentur ab illis.

A prophecy it was of the greatness of the Roman Empire; which we all know was fully verified.

How true is also that of Seneca:

> ——————Venient annis
> Secula seris, quibus oceanus
> Vincula rerum laxet, &c.

Which was a prophecy of the discovery of the West Indies and America, never known to the ancients, and to us not above 280 years since.

What shall we say of that prophecy of Henry the Sixth, King of England, which he delivered so positively upon Henry the Seventh, then a boy, and holding water unto him:

"This is the lad or boy, (saith he) that shall enjoy the crown for which we strive."

Or of David Upan or Unanthony, who many years since prophesied of the pulling down of Charing Cross: his prophecy was printed 1588—the words are these:

"To tell the truth, many one would wonder,
"Charing Cross shall be broken asunder:
"P shall preach, R shall reach, S shall stand stiff."

R signifies Round-head; P Presbytery; S the Soldier, &c.

Charing Cross, we know, was pulled down 1647, in

June, July, and August, and part of the stones converted to pave before Whitehall.

Cicero de Divinatione, Lib. I. says, "I know of no country, either so polished and learned, or so rude, barbarous, and uncivilized, but what always allowed that some particular persons are gifted with an insight into futurity, and are endued with a talent of prediction."

Peter Martyr, in his decades, tells us, that there was a prophet among the savages in America, that did foretell the coming in of strangers in ships, which they had not known.

Many other instances I could adduce from a variety of authors, but the present may suffice, while I guide the reader's attention to two books I regret I cannot procure, or would have given some extracts from them, as I know they contain many curious things, viz. Histoire Prodigieuse, written by Pere Arnault; and Lux è Tenebris, a collection of Visions and Prophecies in Germany, translated into Latin by Jo. Amos Comenius, printed at Amsterdam, 1655.

Extract from F. Moore's Almanack, 1755. A remarkable Prophecy found in the Library of Salizarius of Heidelburgh; now extant.

A KING shall arise out of the nation of the illustrious lily, having a long forehead, high eyebrows, great eyes, and an eagle's nose. He shall gather a great army, and destroy all the tyrants of his kingdom, and slay all that fly in the mountains and caves from his face, for righteousness shall be joined unto him as the bridegroom unto the bride. With them he shall

A Swedish king, then reigning, shall, by the writings of the wicked emissaries of the See of Rome, be invited and stirred up to that quarrel, and to break in upon Pomerane, Mechlenburg, and some provinces belonging to Denmark; whereunto, if he hearken, he unseasonably and very unfortunately becomes involved as an ally or confederate in a war with one that is very nearly related to him. And, therefore, I advise him to leave Sweden in the same state he found it; so shall he, and his family, and posterity, in peace and quietness enjoy those dominions, over which contented they reign, and preserve in good order the kingdom, and retain his subjects devoted to his interests in due obedience. But if he shall imagine in his mind to pervert his people, and lead them aside out of the way, the Lord shall cut him off by death. And then Charles of Charles, or from a Charles, a great Charles comes to reign; who with great success and prosperity shall govern the northern parts of the world; and shall, with his fleet, happily oppose the power and tyranny of the Spaniard, and engage their navy or armada; and after a conjunction of his forces with the states of Christendom, he shall win a difficult cruel battle.

But God doth take out of this life the popish wife of the king, whence the Pope of Rome shall be much troubled; whose terror shall afterwards increase, when King Charles himself shall set

himself against Antichrist, and prove a professed adversary unto him, and joining his forces with the German troops, and others of his neighbours, shall pull down the Spanish diadem. In those days shall the Swede be very successful against the enemy, both by sea and land.*

Extracts from Dr. Hartley's Observations on Man; Printed 1749.

How near the dissolution of the present governments, generally or particularly, may be, would be great rashness to affirm. Christ will come in this sense also "as a thief in the night." Our duty is therefore to watch and to pray; to be faithful stewards; to give meat, and all other requisites, in due season, to those under our care; and to endeavour by these, and all other

* I greatly lament I cannot give the reader the late learned Dr. Lort's notes on this ancient prophecy, after he had taken a copy from the original MSS. It was in my possession about three years ago, bound up at the end of a book, entitled, "Monarchy or no Monarchy."—Should this ever reach the eye of the purchaser, he would confer a particular favour by indulging me with a sight of it. The copy I now print from was published in 1682.

lawful means, to preserve the government, under whose protection we live, from dissolution, seeking the peace of it, and submitting to every ordinance of man for the Lord's sake. No prayers, no endeavours of this kind can fail of having some good effect, public or private, for the preservation of ourselves and others. The great dispensations of Providence are conducted by means that are either secret, or, if they appear, that are judged feeble and inefficacious. No man can tell, however private his station may be, but his fervent prayer may avail to the salvation of much people. But it is the duty of magistrates thus to watch over their subjects; to pray for them; and to set about the reformation of all matters, civil and ecclesiastical, to the utmost of their power, p. 368.

There are many prophecies which declare the fall of the ecclesiastical powers of the Christian world. And though each church seems to flatter itself with the hopes of being exempted; yet it is very plain that the prophetical characters may belong to all. They have all left the pure, true, and simple religion, and teach for doctrines the commandments of men. 'Tis very true that the church of Rome is "Babylon the great and the mother of harlots," and of the "abominations of the earth." But all the rest have copied her example more or less. They have all received money like Gehazi; and therefore the leprosy of

Naaman will cleave to them, and to their seed for ever. And this impurity may be considered, not only as justifying the application of the prophecies to the christian churches, but as a natural cause for their fall. The corrupt governors of the several churches will ever oppose the true gospel, and in so doing will bring ruin upon themselves, p. 371.

As the downfal of the Jewish state, under Titus, was the occasion of the publication of the gospel to us Gentiles, so our downfal may contribute to the restoration of the Jews, and both together bring on the final publication and prevalence of the true religion. Thus the type and the thing typified will coincide. The first fruits and the lump are made holy together, p. 375.

The downfal of the civil and ecclesiastical powers must be both attended with such public calamities as will make men serious, and also drive them from the countries of Christendom into the remote parts of the world, particularly into the East and West Indies, &c. whither consequently they will carry their religion purified from its present errors and superstitions, p. 377.

The degeneracy of the court of Rome, and secular bishops abroad, are too notorious to be mentioned. They almost cease to give offence, as they scarce pretend to any function or authority besides what is temporal. Yet still there is great mockery of God in their external pomp,

and profanation of sacred titles; which, sooner or later, will bring down vengeance upon them. And as the court of Rome has been at the head of the great apostacy, and corruption of the christian church, and seems evidently marked out in various places of the Scriptures, the severest judgments are probably reserved for her, p. 450.

But I rather choose to speak to what falls under the observation of all serious attentive persons in this kingdom, (Britain). The superior clergy are in general ambitious, and eager in the pursuit of riches; flatterers of the great, and subservient to party-interest; negligent of their own immediate charges, and also of the inferior clergy, and what ought to be their immediate charges.

The inferior clergy imitate their superiors, and in general take little more care of their parishes than barely what is necessary to avoid the censure of the law. And the clergy of all ranks are in general either ignorant, or, if they do apply, it is rather to profane learning, to philosophical or political matters, than to the study of the Scriptures, of the oriental languages of the fathers and ecclesiastical authors, and of the writings of devout men in different ages of the church.

I say this is in general the case; i. e. far the greater part of the clergy are of this stamp: but there are some quite of a different character—

men eminent for piety, sacred learning, and the faithful discharge of their duty; and who, it is not to be doubted, mourn in secret for the crying sins of this and other nations.

The clergy in general are also far more free from open and gross vices than any other denomination of men amongst us:—Physicians, Lawyers, Merchants, Soldiers, &c., however this may be otherwise hereafter; for it is said that in some foreign countries the superior clergy, in others the inferior, are as corrupt and abandoned, or more so, than any other order of men.

The clergy in this kingdom seem to be what one might expect from the mixture of good and bad influences that affect them. But then, if we make this candid allowance for them, we must and should also make it for persons in the high ranks of life, for their infidelity, lewdness, and sordid self-interest: and although it becomes an humble, charitable, and impartial man to make all these allowances, yet he cannot but see that the judgments of God are ready to fall upon us all for these things, and that they may fall first, and with the greatest weight, upon those, who, having the highest offices in the spiritual kingdom of Christ committed to them, neglect it, and are become mere merchants of the earth, and shepherds that feed themselves, and not their flocks, seems no unjust nor unreasonable supposition.

These are my real and earnest sentiments upon these points. It would be great rashness to fix a time for the breaking of the storm that hangs over our heads, as it is blindness and infatuation not to see it, nor to be aware that it may break. And yet this infatuation has always attended all falling states. The kingdoms of Judah and Israel, which are the types of all the rest, were thus infatuated. It may be, that the prophecies concerning Edom, Moab, Ammon, Tyre, Egypt, &c. will become applicable to particular kingdoms before their fall, and warn the good to flee. And christendom in general seems ready to assume to itself the place and lot of the Jews, after they had rejected their Messiah, the Saviour of the world. Let no one deceive himself, or others. The present circumstances of the world are extraordinary and critical, beyond what has ever yet happened. If we refuse to let Christ reign over us, as our Redeemer and Saviour, we must be slain before his face, as enemies, at his second coming, p. 455.

Extract from a Sermon preached in the Chapel of Trinity College, Cambridge, on October 13th, 1793. The day appointed for the commemoration of the benefactors to that Society. (*p.* 13.)

"NATURE recoils with horror at the spectacle now presented by that unfortunate country,

(France.) Under the guidance, however, of divine revelation, the contemplative mind may discern the signs of the times, and the hand of Providence directing the madness of the people. The oracles of truth, when foretelling the persecutions to be endured by christians, assure us that, he that killeth with the sword, must be killed by the sword. "They have shed, saith the angel, the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

"Destruction awaits the persecutor: and it must excite our astonishment to see the vestiges of this righteous dispensation in what is passing before us: Lyons is recorded in early history as the spot where a company of martyrs glorified God; Lyons is now devoted, and its name erased from the memory of man: Paris once streamed with the blood of the Huguenots; Paris has since been dyed with the slaughter of that court and clergy which instigated the unutterable deed.

"Let us too be honest in declaring whether, if the massacre of St. Bartholomew, the revocation of the edict of Nantz, or a Spanish act of faith, were dictated by the spirit of antichrist: the deprivation of the two thousand ministers, the severities which forced our countrymen to take refuge in the wilds of America; and the two religious conflagrations which have disgraced our

own days, demonstrated the presiding influence of a mind like that which was in Jesus.

"One particular in which the prophecy appears to enlighten us, is the fate of the Gallic church. The revolted city of the Apocalypse is supposed to represent the antichristian community, established in the European territory of the western Roman empire, still existing in its pollarchical and dismembered state. Of this city it is written, that the fall of a tenth part would a short time precede that of the rest, and that its overthrow would be accompanied by an earthquake, and the destruction of seven chiliads * of the names of men: as France was one of the ten kingdoms founded on the ruins of the Western Empire—as violent commotions are now agitating the political world from the Borysthenes to the Atlantic—as seven classes † of men have lately been deprived of their privileges and titles, the curiosity of the christian scholar is beyond measure excited, and will be gratified with the discovery of various circumstances which will tend to confirm his faith, but which a desire of brevity obliges me to refer to his private consideration.

* Revelations, chap. xi. 3—13.

† The clergy—(as the priesthood) were by a decree of a council held at Trent, on July 15th, 1563, divided into seven degrees or classes. (Vide Mod. History, vol. 26, p. 355, and p. 52, Propliecy of Peter Jurieu.)

The reader is recommended to compare this article with the prediction of St. Cesaire, Bishop of Arles, where the ruin of a celebrated city, the capital and the mistress of France, seems to point more particularly to Lyons, the principal manufacturing city of the staple commodity of France, than to Paris, which is afterwards alluded to as the city of philosophy and of opulence. It likewise contains a word to the wise; "Destruction awaits the persecutor;" so says the learned preacher, and such he proves to have been the case. Yet with this recent and violent example before their eyes, how little have the rulers of the earth profited; how little do they reflect on the christian doctrine, that by the measure with which ye mete out to others, by that measure shall it be meted out to you. By the laws which you make, by those laws shall your own actions be governed and tried.

The Prediction of the learned and pious Archbishop Usher.

Printed by Licence 1652.

The year before this holy primate died (who was buried in the Abbey at Westminster, April

17th, 1656; the usurper Cromwell allowing two hundred pounds towards his funeral; so great his worth, that it even charmed that tyrant, otherwise far from being a friend to any of his profession;) an intimate friend of the archbishop's asking him, amongst other discourse, what his present apprehensions were concerning a very great persecution which should fall upon the church of God in these nations of England, Scotland, and Ireland, (of which he had heard him speak with great confidence many years before, when we were in the highest and fullest state of outward peace and settlement;) and whether he did believe those sad times to be past, or that they were yet to come? he answered, "That they were yet to come, and that he did as confidently expect it as ever he had done." Adding, that this sad persecution would fall upon all the Protestant churches of Europe. His friend arguing, that he hoped the affliction might now be over, and be intended of of our late calamitous civil wars; the reverend prelate turning towards him, and fixing his eyes upon him with that serious and severe look which he usually had when he spake God's word, and not his own, and when the power of God seemed to be upon him, and to constrain him to speak, said thus: "Fool not yourself with such hopes, for I tell you, all you have yet seen hath been but the beginning of sorrows to what is yet to

he upon the Protestant churches of Christ,
) will, ere long, fall under a sharper perse-
ion than ever yet has been upon them; there-
? (said he to him) look you be not found
the outward court, but a worshipper in the
ple before the altar; for Christ will measure
those that profess his name, and call them-
es his people; and the outward worshippers
will leave out, to be trodden down by the
ntiles. The outward court, says he, is the
nal christian, whose religion lies in perform-
the outside duties of christianity, without
ing an inward life and power of faith and
e, uniting them to Christ; and these God will
ve to be trodden down, and swept away by the
ntiles: but the worshippers within the temple,
before the altar, are those who do indeed
ship God in spirit and in truth; whose souls
made his temples, and he is honoured and
red in the most inward thoughts of their
rts, and they sacrifice their lusts and vile af-
ions, yea, and their own wills to him; and
e God will hide in the hollow of his hand,
under the shadow of his wings; and this
ll be one great difference between this last,
all the other preceding persecutions; for in
former, the most eminent and spiritual mini-
s and Christians did generally suffer most and
e most violently fallen upon; but in this last
secution, these shall be preserved by God as

a seed to partake of that glory which shall immediately follow, and come upon the church, as soon as ever this storm shall be over; for as it shall be the sharpest, so it shall be the shortest persecution of them all; and shall only take away the gross hypocrites and formal professors, but the true spiritual believers shall be preserved till the calamity be overpast."

His friend then asked him, by what means or instruments this great trial should be brought on? He answered, "by the papists." His friend replied, that it seemed very improbable they should be able to do it, since they were now little countenanced, and but few in these nations; and that the hearts of the people were more set against them than ever since the reformation.

He answered again, "that it would be by the hands of papists, and in the way of a sudden massacre; and that the then pope should be the chief instrument of it."

He also added, "That the papists were (in his opinion) the Gentiles spoken of Rev. xi. to whom the outward court should be left, that they might tread it under foot; they having received the Gentiles worship in their adoring images, and saints departed, and in taking to themselves many mediators: and this, said he, the papists are now designing among themselves, and therefore be sure you be ready."

This gracious man repeated the same things

a substance to his only daughter the Lady Tyr-
il, and that with many tears, and much about
he same time.

But if God, in judgment for our sins, should
uffer it so to be, yet it is certain, the joy of the
icked shall be but for a moment; for we have a
ost sure word of prophecy, that in due time
ome shall finally fall, and the kings of the earth
hall hate the whore, and make her desolate and
aked, and burn her with fire, Rev. xvii. 16.

Rome, tottering long, laden with errors store,
At last shall fall, and head the world no more.

Here appears in this prediction a confusion of
ates, by which it is impossible to trace the pope
o which it alludes: it must however, if it relates
o the popes of that day, be either Innocent the
'enth, one of the best that ever filled St. Peter's
hair, or Alexander the 7th; but how either of
ese are to be instrumental in a massacre still
o take place seems difficult to comprehend: it
therefore more probable, that the "then
ope" applies to the one that shall fill the papal
air at the time of such massacre. Now as no
ersecution, has since that period, fallen on all the
rotestant churches of Europe, but solely on
one of France, on the revocation of the edict of
ants, it is probable that this prediction, coin-

ciding with other similar ones in existence, is still to take place; and that the recent political revolutions that have occurred in the most bigoted catholic countries have made an opening in such countries for a greater and more general diffusion of knowledge; and will, by such means, and the suppression of the inquisition, afford a latitude to religious inquiry and opinions, and so many proselytes to the reformed faith, as shall arouse the jealousy of the catholics generally; which, added to the laxity of morals and principles of the divines of the reformed church, shall produce this dreaded event.

If such surmise is correct, and if this persecution is to be different from all others that have preceded it; if the truly godly and the righteous are to be spared and preserved, to be participators in the glory and happiness of the church, and the hypocrite, the worshipper in the court, those, who make a vain display of the outward symbols of religion, not having the innate principles engrafted in their hearts and exemplified in their lives and actions, are to be the victims of it, loudly and repeatedly at the present day should this prediction be given to the world; strenuously should the advice of this learned and eminent divine be held up to all classes, both laity and clergy, both high and low: well will it behove all persons to see how the public and private acts of individuals and of the state have accorded

he principles of Christianity. Reader, pon-
ell on this article; compare it with that
ed from Dr. Hartley, with Lord Chester-
letter, and the note upon it: then reflect
passing events of the present day, and,
l the hour of visitation come in your time,
und a sincere votary, a profound worship-
efore the altar, and not a vain professor, to
dden under foot in the outward court by
entiles.

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cient Prophecy of Sybella Tiburtina, found
he year 1520, *in the bowels of the mountain*
urus in Switzerland, after a great inundation
vaters, which broke down part of that moun-
i, and left discovered in the ruins the follow-
words, fairly engraven upon a large marble
ie, in very old Latin characters.

See Catastrophe Mundi, p. 86.

STAR shall arise in Europe over the Ibe-
towards the great house of the north,
beams shall unexpectedly enlighten the
world.
is shall be a most desired time, when mor-

tals, wearied with wars, shall unanimously desire peace. They shall strive, indeed, by occasion of a long-lasting interregnum, with various studies which shall obtain the reigns of empire. But at last the offspring of the ancient blood shall overcome, and proceed victoriously by force of arms, until resisted by contrary fates. For about the same time, this star being set, another coeval light, blazing with more ardent flames of war, shall spread his empire even to the coasts of the Antipodes.

But first, France shall submit her neck to his yoke, and Brittany, suppliant in ships, shall cast herself at his feet: Italy, faintly breathing towards sceptres so high, shall stretch out to him her languishing hand. But this bright beam before his time shall, with the vast desire of men, abscond himself in the clouds of the gods.

Who being extinct, after direful and bloody comets, and flashings of fire seen in the heavens, there shall remain nothing for the future safe or healthy amongst men; the firmament of heaven shall be dissolved, and the planets be opposed in contrary courses; the spheres shall jostle one among another, and the fixed stars move faster than the planets.

This ancient prophecy is recited by Cornelius Gemma, in his Treatise of Supernatural Appa-

ritions, and taken notice of by several other good authors; as particularly by the incomparably-learned Tycho Brahe, in his discourse on the new star that appeared anno 1572, who thus expresses his judgment of it: "There were (saith he) divers expositions of this prophecy, at the time when it was first found out; some interpreting it of Charles the Fifth, others drew the meaning of it to Philip, king of Spain, and some thought the king of France was meant thereby; but I think that it doth rather point out those Iberi, who inhabit northward toward Muscovia. So that this oracle of Sybella Tiburtina did not denote the Spaniards, but those Iberians, which are near unto the Muscovites; especially when she useth these words, *Supra Iberos ad Magnam Septentrionis Domum;* over the Iberi towards the great house of the North. And truly Muscovia, Scythia, and Tartaria, do make a great part of Europe, so that it may well be called the great house of the North; and therefore, since this unusual star did cast its perpendicular beams and influences on the country of Muscovia, it is not to be doubted but that this star, together with that tract of land, doth agree with the Sybilline oracle.

Thus that noble Dane, a person so famous that our king James, at his being in Denmark, went to his castle of Uraniberg, to visit him, and made verses in his commendation:

What Phæton dared, or what's by Phœbus done,
To rule the fiery horses of the sun?
More Tycho doth: he rules the stars above;
And is Urania's favourite and love.

This same Tycho, in the treatise before cited, hath some expressions, which we may call prophetic: as having spoken of a glorious and happy age, to be in the end portended by that star; and having started an objection, that some might say, That the light of the gospel and purity of religion doth now shine out clearly, having already overcome the darkness of papal error, he shapes an answer thereunto, in the words, "If it were so, whence then are those controversies, and varieties of opinions defended by learned men, insomuch that the war of pens is more dangerous than that of swords? Truly, (saith he) it is rather to be feared, lest we take this dawning and break of day to be the clear moon-light. Therefore, I suppose that this star doth signify, that there shall be a new change, both in religion and the estate of human affairs; of which we may say,

"We are come now to the highest perfection; the power of Antichrist and the pope shall decay, and be brought to ruin; and God, who ruleth in heaven, shall also rule all things on earth."

Prophecy of Malachy, a popish Saint, declaring the Number, and some Marks of all the Popes that shall be hereafter, together with the final Destruction both of Popery and the City of Rome.*

THIS Malachy was archbishop of Dublin, in land, and of the Cistertian order of monks; ntemporary with St. Bernard, and very inate with him about the year 1140: he, preding to the gift of foresight, undertook, by tain hieroglyphical descriptions, to give an ount of all and every the popes that should from his time to the world's end; or at least il the utter subversion of the papacy. All ch I find both recited, and as far as then accomplished, explained, and by application nd to be very true and significant, in an endix to a book, intitled, *Flores Historici*, tten by Johannes de Bussieres, a French Je-, in the year 1655.

To recite all the old ones from the year 1143 uld be both tedious and impertinent, being so

* He caused the church of Ireland to be restored to the munion of the Roman see, and obtained, in 1124, the ypric of Connor, after it had been possessed by one family fifteen generations.

long past; those that are curious may find them in the author just now cited: only to give the reader a taste, that he may the better apprehend the humour of this Irish pope's symbols, and their explications, for near one hundred years past, and also all those that are to come; I will begin at the year 1592.

The Prophecy.	*Popes' Names.*	*The year of our Lord, and explanation.*
Crux Romulia, the Roman Cross.	Clement VIII. Elected Jan. 28, 1592. Died March 2, 1605.	1592. His arms triple oblique papal cross.
Undosus vir, a man gone as soon as a wave.	Leo XI. Elected April 1, 1605. Died April 27, 1605.	1605. He continued but 24 days.
Gens perversa, a perverse people.	Paul V. Elected May 16, 1605. Died Jan. 28, 1621.	1605. In his day the Bohemians rose against the House of Austria, whom our author will have to be the perverse nation; but why not rather the Venetians, with whom this Pope had great broils.
In tribulatione pacis, in the work of peace.	Gregory XV. Elected Feb. 8, 1621. Died July 8, 1622.	1621. As soon as he was made Cardinal, he was sent by Paul V. Legate to Savoy, and concluded a peace between the Duke and the King of Spain, and soon after was chosen Pope.

Lilium a rosa, the lily and rose.	Urban VIII. Elected Aug. 6, 1622. Died July 29, 1644.	1622. A Florentine, which city is so called from flowers, and has a rose in its arms.
Jucunditas crucis, the joy of the cross.	Innocent X. Elected Sept. 15. 1644. Died Jan 7. 1655.	1644. Commended for his strict regard to justice and temperance, &c.
Montium custos, the keeper of the mountains.	Alexander VII. Elected April 8, 1655. Died May 22, 1667.	
Sidus olorum, the constellation of swans.	Clement IX. Elected June 20, 1667. Died Oct. 9, 1669.	Rospigliosi, he had the star and swan in his arms.
De flumine magno, of the great river.	Clement X. Elected April 29, 1670. Died July 20, 1676.	Altieri, born at the time of a great inundation of the river Tiber.
Bellua insatiabilis, an insatiable beast.	Innocent XI. Elected Sept. 21, 1676. Died Aug. 12, 1689.	Odischalchi, the present Pope, called an insatiable beast, because of his great covetousness.

1. Alexander	8th.	Elect. Oct. 6th,	1689.	Died Jan. 30, 1691.
2. Innocent	12th.	—— Jul. 12th,	1690.	—— Sept. 7, 1700.
3. Clement	11th.	—— Nov. 3d,	1700.	——
4. Innocent	13th.	——	1721.	——
5. Benedict	13th.	——	1724.	——
6. Clement	12th.	——	1730.	——
7. Benedict	14th.	——	1740.	——
8. Clement	13th.	——	1758.	—— Feb. 3, 1769.
9. Clement	14th.	—— May 19th,	1769.	—— Sep. 22, 1774.
10. Pius	6th.	——	1775.	—— Deposed.

The Symbols and Hieroglyphics of all the Popes, in order, that shall be hereafter.

1. *Pœnitentia gloriosa,*	A glorious penitent.
2. *Rastrum in porta,*	A rake in the gate.
3. *Flores circumdati,*	Flowers encompassing.
4. *Debona religione,*	Of a good religion.
5. *Miles in bello,*	A soldier of war.
6. *Columna excelsa,*	A lofty pillar.
7. *Animal rurale,*	A rural animal.
8. *Rosa Umbriæ,*	A rose of Umbria.
9. *Visus velox,*	A quick sight.
10. *Peregrinus apostolicus,*	An apostolic pilgrim.
11. *Aquila rapax,*	A ravenous eagle.
12. *Canis et coluber,*	A dog and snake.
13. *Vir religiosus,*	A religious man.
14. *De balneis Hetruria,*	From the baths of Tuscany.
15. *Crux de cruce,*	Cross of cross.
16. *Lumen de cœlo,*	A light from heaven.
17. *Ignis ardens,*	A flaming fire.
18. *Religio depopulato,*	Religion laid waste.
19. *Fides intrepida,*	Faith fearless.
20. *Pastor angelicus,*	An angelic pastor.
21. *Pastor et nauta,*	Both shepherd & sailor.
22. *Flos florum,*	The flower of flowers.
23. *De medietate lunæ,*	Half the moon.
24. *De labore solis,*	The labour of the sun, or an eclipse.
25. *Gloria olivæ,*	The glory of the olive.

After which our Irish prophet concludes:

"In the last persecution of the holy Roman church, one Peter, a Roman, shall possess the chair, and feed the sheep in many tribulations; which being accomplished, the seven-hill'd city shall be destroyed, and the dreadful judge shall call the people to judgment. Hitherto the words translated out of the before-mentioned book *Flosculi Historici.*"

There being, according to this man's reckoning, twenty-six of their Unholinesses behind, if we shall allow (according to our usual estimate of a man's life) seven years to each, it will amount to 182 years, that is, to the year of our Lord 1865, before the final destruction of the papacy and that bloody city shall be completed: but the prayers of the faithful, and the cries of the martyrs from under the altar, may, 'tis like, sooner draw down and accelerate the just judgments threatened to this Babylon and spiritual Sodom.

The Predictions of Peter du Molin: extracted from his book, intitled The Accomplishments of the Prophecies.

Translated 1613. P. 411.

As for the time of three days and a half, during which the bodies of the faithful witnesses shall be cast out through all the quarters of the Roman church; it is manifest, that St John doth hereby shew us how long the persecution of the church, under the Roman hierarchy, must continue. For to know how long this time shall endure, and to how much the three days and a half will amount unto, we are to note, that the three days and a half make half a week, which gives us to understand, that the Holy Ghost here under the name of a week doth comprehend the whole time of the beast's reign, and doth advertise us, that the persecution shall last half the time of this reign. Since therefore, he shall reign 1260 years (as we have showed before,) it followeth that the Roman hierarchy shall persecute the faithful 630 years. Now I do not find, that the church of Rome did begin to persecute and to use cruelty in general against all that did withstand her doctrine till the time of Berengarius, whom pope Nicholas

the Second compelled to recant by force, in the year 1059; and ever since the popes have persecuted such as have maintained the same doctrine. If then you add the 630 years to 1059 years, you shall find that the persecution of the church under the pope shall have an end in the year of our Lord 1689. This term once expired, the truth that was oppressed shall lift up her head afresh, and the faithful witnesses shall be seen to stand up again, who shall astonish the church of Rome.

As a Specimen of the extraordinary Visions and Revelations of sundry persons, given in a book, intitled A Cry from the Desert, printed 1707, *I have selected the following Pieces, with a Preface to the work written by J. Lacy. For further particulars of the gifts of these people in prophecy, I refer the curious to the Pastoral Letters of Peter Jurieu, printed* 1688; *the History of the Edict of Nantes, Vol. III.* 1695; *or J. Lacy's Prophetical Warnings,* 1707.

PREFACE.

Though we are assured that all scripture was given by inspiration, and was written for our instruction, yet there are many now who deny that privilege to the yet unfulfilled pro-

phecies of it, though even against the obvious tendency of the words themselves; for whereas mention is made by Isaiah of new heavens and a new earth, wherein dwelleth righteousness.

The time when, and the manner how, this glorious dispensation is to take place being darkly pointed out in the holy writ, many excellent persons have for an age past employed their studies to inquire after it; no wise man can think, that in search they were, or are, still misemployed.

Taking it then for a truth, without controversy, that there is to be a state of the church on earth more resplendent than ever yet there has been; and conceiving it agreeable to those methods of divine wisdom and compassion which are left us upon sacred record, that some farther previous discoveries will be made from Heaven of its commencement; to the end that the unbelieving and abominable part of mankind, in rejecting the obvious notices thereof, may be left without excuse, to fall under the direful strokes of almighty vengeance; and that the true followers of the Lamb may prepare to render him all glory, and to partake of the magnificence and triumphant joy of his marriage-feast.

A considerable part of holy writ does evidently point out this glorious dispensation, touching the calling of the Jews, the conversion of all nations, the destruction of Antichrist, an universal Holiness to the Lord; and, in fine, the kingdom of God on earth. 'Tis then no enthusiasm to make these the subject of our daily prayers, nor consequently to make them the subject of our expectation.

Where there seems a necessity of a further revelation, the time being come (till then reserved in the father's hand,) who knows but the testimony of Jesus is to be the spirit of prophecy, sent down again into the world? Granting this to be the testimony, it is certain, God is absolute master and disposer of his own favours; he was not restrained to the tribe

of Levi, to choose a prophet under the law, nor to the scribes and doctors to make an apostle.

The prophecy of Joel, quoted by St. Peter, in the Acts, is allowed by many not to be so fulfilled by the Pentecost, but that a more full accomplishment thereof is yet to come.

The author having, in November last, seen of these Camisars, Mr. Boissier, Mr. Marion, Mr. Fage, and Mr. Cavalier, being persons professing to be inspired, he soon gathered from their discourses, that the tidings they brought to us were the speedy approach of the great things promised throughout the whole scriptures, and which are meant by the words in our Lord's Prayer, "thy kingdom come;" the matter seemed to him of an high nature, not fit to be despised, and also requiring great caution and scrutiny, he examined all the objections he could either hear or think of: and the better to found a judgment thereof, he visited all the natives of the Cevennes that were then to be found in town; the effect of which was a full satisfaction in himself of the truth of divine inspiration in the Cevennes, and as the history of so amazing a providence well verified, he gave the same to be made public.

A Cry from the Desart.—An extract of some minutes of Mr. Matthew Boissier; written and signed by his own hand.

Soon after the peace of Ryswick, anno 1697, I went for a while to Loriol, the place of my birth, in Dauphiny. There some friends invited me to go to a meeting hard by, on the Lord's-day morning following. When I came to the assembly, there was a girl preaching with

an eloquence and fluency to me most admirable. This girl, after the Spirit of God had honoured her with his gifts, learned a little to read. When her sermon was over, there came in many more, who showed a great desire to hear her. She said she was no ways able of herself to gratify them; but presently fell upon her knees, and earnestly besought God, of his good pleasure, to unloose her tongue, that she might again declare his word, for the consolation of his people. She was immediately answered; the Spirit fell upon her, and she made a long prayer. Methought I heard an angel, so charming were the words that came from her mouth. After prayer she set a psalm, and tuned it melodiously; then she gave us a discourse, so excellent, so pathetic, so well digested, with that holy gracefulness and ardent zeal, that we could not but believe it was more than human that spoke in her. A poor simple girl, as she was, could never certainly be capable of speaking at that rate. I went away, pierced to the very heart and soul, and full of the impression of those wonderful things that faithful servant of God had pronounced, and I wrote down a good part of them, as well as I could remember. She quoted many texts of the Old and New Testament, as if she had the whole Bible by heart (several of which are expressed in the said minutes;) and she applied them so aptly, that it affected us strangely. She expressed a

sad lamentation for the deplorable condition of the churches of France; for those that were in the dungeons or in the galleys, in the convents or in banishment; adding, that our sins were the sole cause thereof: but she uttered, at the same time, the noblest and sweetest consolations possible, promises of mercy, peace, grace, felicity, and joy everlasting. She declared these things in the name of God, all-sufficient, and abounding in goodness, to those who obstinately reject not the paternal solicitations of his kindness. She promised also, on the same part, after a manner very powerful, exact, and pressing, that religion, in its purity, should be re-established in the kingdom.

I saw several times at Geneva, a girl of Languedoc, who had inspirations. She said several things in the ecstacy that concerned myself, and whereof it was absolutely impossible she should be informed in a natural way. She enjoyed a wonderful communion of the Spirit of God.

Compan gave me a long recital of the marvellous things which passed before the eyes of all in the Cevennes, and which may, I think, and ought to be accounted miracles; and of some things which befel himself, which cannot be looked upon other than the manifest and immediate works of the Almighty.

Isabel Charras, of Les Roches, declared the 19th of February, 1706.

I LEFT France in the year 1696. From the beginning of 1689, for seven years complete, until my leaving that country, I saw in the Vellay abundance of people of every age and sex, that fell into violent agitations of body in an extraordinary manner; during which they uttered large discourses, very pious, and strongly hortatory of repentance. They had also predictions of the ruin of mystical Babylon, with assurances that the church would speedily be delivered out of affliction. They were forewarned and directed in a multitude of things, relating either to their own particular conduct, or to the religious assemblies (held almost daily in secret) for their safety. They always spoke good French in the inspiration, though they never could at other times; and during their discourses then, they spoke in the manner as if the Divine Spirit had spoke in them, saying, I tell thee, I declare to thee, my child, &c.

One John Heraut, of our neighbourhood, and four or five of his children, had all of them the gift of inspiration. The two youngest were, one of five and a half, and the other seven years old, when they first had it. I have seen these many a time in their ecstacies.

Lucretia Clare, one of extraordinary piety and meekness, my particular acquaintance, received the gift of exhortation at the age of sixteen or seventeen: she made admirable discourses to the assemblies. Having a long time laboured in God's vineyard, she had a command by inspiration to withdraw to Geneva. She was convoyed hither in safety by Divine Providence, through a sea of dangers, where she died three years after, to the great affliction of all that knew her. But her end was so glorious and happy, that those who lamented her could not, however, but testify a joy for the endless felicity of that select servant of God.

Durand Fage declared, on the 25th of January, 1706—7, at London, and signed the same.

Being born at Aubais in Languedoc, before I left that country, which was in anno 1705, I saw many infants under agitations, and speaking by inspiration; of whom the youngest, I remember distinctly, was a girl of five years old, in the village of St. Maurice, near Yousy.

In the month of July 1702, was the first religious meeting I was at, which was held in a field near St. Laurence de Gouse, by night, wherein

were many lights. A girl of eleven
who could not read, and on all other
was a sheepish child, was seized there
spiration, having some little agitation
and especially of the breast. It surp
affected me to see with what freedom
ness she spoke, with a shrill and lou
saying first, "Fall down, ye people
prostrate yourselves humbly before
let our trust be in the name of the Lor
tinuing, then, a pretty long prayer, a
wards an exhortation, that lasted abo
quarters of an hour, speaking good Fr
am certain this little girl could not do
no more than she could have spoken
mirable good things that came from he
among us who had the gift properly of
tion had not their speech interrupted
ings, as others, except only in the begi
their discourses; after that there wa
readiness of utterance, it was easily d
that their mouth was but the organ o
rior power. This poor girl was the ch
Dumas, of the village of Manably: she
put into the prison by her own father
of her inspirations; whence she escaped
herself at St. Laurence de Gouse, whi
most all Protestants, that hid her from
house, and maintained her.

The Visions of Christ. Kotterus, compiled by Johannes Comenius, (printed 1664), concerning the ruin of the Roman empire, and destruction of Babylon.

On the 11th day of June, in the year of our Lord 1616, there first of all appeared an angel in the shape of a man to Kotterus, as he was going forth, and said unto him, "Friend, stay a little; I must deliver something to you, which you must declare to the ecclesiastical and civil magistrates." Kotterus being amazed at this summons, and knowing not what to say, the angel proceeded, and told him, that the anger of God was kindled against mankind, and that in fury he hastened to inflict punishment on them, unless they repented; and above all things he would punish them for their pride and impurity, and for the contempt of God, and of his word. Having spoke these words, the angel vanished from his sight; but five days afterwards he appeared to him again, and repeated the same things; adding,

The lion of the tribe of Judah shall roar against the whore of Babylon. Behold she is now falling, but is not yet fallen, but presently shall fall. O thou cold, thou thirsty, and presumptuous city! it is not the height nor the

strength of thy walls shall defend thee; but they shall fall with thee. O, thou cold and deceitful city, who thinkest thou standest sure! behold the time is coming when thou shalt totter, and thy horrid lies, and false perverting of the scriptures, and thy great impurities, shall come to light; for the scripture shall discover thy spiritual fornication.

O you kings, you princes, and potentates, who do flatter her, and drink the wine of her impurities, and partake of the cup of her blasphemies, you are all like unto her that leads you on, hypocrites! brothers by name, but the eclipsers of the truth of God. Behold, the dry and withered tree of the east begins to shoot forth her leaves, and her blushing knots; but the tree of the north doth stand unmoved.

Behold, the lion* of the north begins to rouse himself, and two other of the same colour do follow him, who will pluck up that tree in the south, root and branch. O that thou hadst known the day of thy visitation! but glory be to him, who alone worketh wonders.

The spirit, on the next day returning, repeated the same words; and added, Those hundred and forty-seven weeks are three weeks of the year of jubilee, in which a great mystery is compre-

* This, in Daut's Prophecy, is declared to be a Charles of Sweden.

hended, and pertaineth only to those that are extraordinarily illuminated; but be not thou inquisitive after it, but look only to those things which are commanded thee.

After a little silence, the angel proceeded, O Babylon! fair but painted, and destitute of a true foundation; false is thy doctrine, false thy life, and evil thy works. Two and forty months shall quickly now be expired; and the three days, with half a day, shall come to an end; and the spirit of life shall return into those, whom thou, O wicked Babylon, hast murdered; and the five months of thy judgments will quickly be accomplished.

Go into Paradise, and behold the disobedience of Adam; consider and behold the wicked works of the old world, who refused to submit themselves to the government of the spirit of God; examine the scriptures, and behold Sodom, Pharaoh, and Jerusalem; and you shall find that far greater sins are now committed against God. Adam died, the old world was overwhelmed in the flood, and others were punished for their iniquities: and shall not God now strike Rome? Consider what Daniel, Christ, and John, spake of these times, that such a tribulation should come, as was never in the world before. It hath been told you, that God will punish with fire, sword, and pestilence; and it hath been told you, that in the last days there will be a great

defect of faith, hope, and charity. If Rome ha continued in the light, and not despised it, suc heavy and horrible judgments would never hav fallen upon them.

A remarkable Prophecy of St. Thomas of Becket written in Latin, 1170; *now in the library o the church of Canterbury, and printed at Oxfor* 1666.

THOMAS of Becket, lord chancellor of Eng land, archbishop of Canterbury, lived in the 12t age, in the reigns of king Stephen and Henr II. He was born in London, and studied in th university of Paris. At his return into England Theobald, archbishop of Canterbury, made hir his archdeacon. Henry II. succeeded king Ste phen; preferred him in the very first year of hi reign to be lord chancellor of England, in whic honour he carried himself very high in his reti nue, housekeeping, furniture, &c. In Franc he served king Henry with a body of mer whereof 700 were of his own family, with whor he did good service; but being raised to th see of Canterbury, he sided with the pope, an begun the great controversy between regnum and sacerdotium, the crown and the mitre.

THE PROPHECY.

The lily shall remain in the better park, and shall enter into the land of the lion, they wanting his assistance, which the beasts of his own kingdom shall tear with their teeth, and shall stand in the field among the thorns of his kingdom: at length shall the Son of Man come with a great army, passing the waters, carrying beasts in his arms, whose kingdom is in the land of wool, and feared by the whole world. The eagle shall come out of the east with his wings spread upon the sun, with a great multitude of his people, to the help of the Son of Man. In that year, camps shall be torn, great fear shall be in the world, and in some parts of the land of the lion shall war be amongst many kings, and there shall be a flood of blood. The lily * shall lose his crown, with which the Son of Man shall be crowned, and for some years following shall there be many battles amongst Christians. * * * * * * * * * * * * * * * The head of the world shall be to the earth. The Son of Man and the eagle shall prevail, and there shall be peace over the whole face of the earth: then shall the Son of Man receive a wonderful sign, and shall go into the land of promise.

* By the lily is meant France.

Extracted from John Tillinghast's Works, 1654.

Daniel's description of the four monarchies in four prophecies, and Christ's kingdom succeeding them, showed in the following table.

First Prophecy, chap. ii.	Second Prophecy, chap. vii.	Third Prophecy, chap. viii.	Fourth Prophecy, chap. xi.
FIRST MONARCHY.			
Golden Head, ver. 32, 38.	First Beast, ver. 4.		
SECOND MONARCHY.			
Silver Breast and Arms, ver. 32, 39.	Second Beast, ver. 4.	Ram with two Horns, ver. 3, 4, with 20.	The matter delivered by voice, ver. 1, 2.
THIRD MONARCHY.			
UNITED.			
Belly of the Image, ver. 32.	Third Beast as swift and winged, ver. 6.	He-Goat's great Horn, ver. 5, 6, 7, 8, with 21.	Mighty King, ruling with great Dominion, ver. 3.
DIVIDED.			
The Images' Thighs, ver. 32.	Third Beast as having four Heads, ver. 6.	He-Goat, four notable Horns, ver. 8, 22.	The matter delivered by voice, ver. 4, 5, to 14.

First Prophecy, chap. ii.	Second Prophecy, chap. vii.	Third Prophecy chap. viii.	Fourth Prophecy, chap. xi.
FOURTH MONARCHY.			
FIRST STATE.			
Iron Legs, ver. 33, 40.	Fourth Beast as Warlike, subduing Nations, ver. 7.	Little Horn, in its first waxing, great, ver. 9.	King of the North described, ver. 14, to 21.
SECOND STATE.			
Feet of Iron and Clay, ver. 33, 41, 42, 43.	Little Horn, ver. 8, 20, 21, 24, 25, 26.	Little Horn, in its second waxing, great, ver. 10, 11, 12, 24, 25.	Vile Person, ver. 21 to 40; and King of the North, ver. 40 to the end.
CHRIST'S KINGDOM; OR FIFTH MONARCHY.			
Begins as a stone in the days of the ten Roman Kings, chap. ii. ver. 34, 44. Becomes a mountain filling the earth, upon Christ's appearance, and total dissolution of the Fourth Monarchy, chap. ii. ver. 35. chap. vii. ver. 13, 14, with 26, 27.			

A Prediction of Dr. Sibly; printed in his Illustrations of the Occult Sciences, 1784, page 1050, of the Revolutions of Kingdoms and States.

THE significators (speaking astrologically) which represent the court of France, show a dis-

position to disturb the peace of Great Britain, through the insidious and ambitious views of a female who takes the lead in state affairs. The active position of Venus and Mercury, conjoined in this scheme, denotes much restlessness and instability in the councils of that country, which seem distracted by the arbitrary will of the Gallic queen, here represented by Venus, upheld and assisted by light, volatile, time-serving men, pre-noted by Mercury, the creatures of the queen, who from motives of avarice, and views of ambition, will be forward to raise cabals; to oppose the common hopes and interests of the people; to plunge the nation into discord and contention, and eventually to bring about disputes with their neighbours, or wasteful war among themselves.

Hence will probably follow great disturbances amongst the heads of the church, and lead to new discoveries in the annals of popish superstition and religious persecution, which the people of that unhappy country seem inclined to shake off, with the shackles of slavery, misery, and want. In fine, here is every prospect, from the disposition of the significators in this scheme, that some very important event will happen in the politics of France, such as may dethrone, or very nearly touch the life of the king, and make victims of many great and illustrious men in church and state, preparatory to a revolution

or change in the affairs of that empire, which will at once astonish and surprise the surrounding nations.

A remarkable description of the End of the World, some thousand years since delivered in Greek acrostic verses, the initial letters making up these words, JESUS CHRIST, SON OF GOD, THE SAVIOUR, *delivered by Sibylla Erythrea, and recited by St. Augustine, in the 4th Book, and 23d Chapter, of his Treatise de Civitate Dei, which I shall give in the words of him who translated that excellent book into English, as followeth.*

I n sign of doomsday the whole earth shall sweat,
E ver to reign a king in heavenly seat
S hall come to judge all flesh: the faithful and
U nfaithful too before this God shall stand.

C orporal shall he sit, and thence extend
H is doom in souls, the earth shall quite lie waste,
R uin'd, o'ergrown with thorns, and men shall cast
I dols away, and treasure; searching fire
S hall burn the ground, and rage with fatal ire
T hrough seas and skies, and break hell's blackest gate.

S o shall free light salute the blessed state,
O f saints: the guilty lasting flames shall burn;
N o act so hid, but thence to light shall turn;
N or breast so close, but God shall open wide;
E ach where shall cries be heard, and noise betide

O f gnashing teeth; the sun shall from the sky
F ly forth, and stars no more move orderly.

G reat Heav'n shall be dissolved; the moon deprived
O f all her light: places at height arrived
D epress'd, and vallies mounted to their seat.

T here shall be nought to mortals high or great;
H ills shall be levell'd with the plains; the sea
E ndure no burthen; and the earth, as they,

S hall perish, cleft with lightning, every spring
A nd river burn; the fatal trump shall bring
V nto the world from Heav'n a dismal blast,
I ncluding plagues to come for ill deeds past,
O ld Chaos through the scatter'd mass appears;
U nto this bar all kings come prisoners,
R ivers of flaming brimstone drown their tears.

A Warning to the World; or the prophetical Numbers of Daniel and John: calculated by the Rev. Mr. Clarke, 1769.

I WAS led by extraordinary impressions (to me at least extraordinary) to compute the numbers of Daniel and John, who are both prophets, highly favoured and beloved of God, and the counterparts to each other. They comprehend the beginning and the end of the great Babel or confusion, which sin has brought into works of Aleim Jehovah.

I was led to consider at what time the Theocracy, or proper government of the God of Israel, ended, from the ancient departure out of Egypt, when the judges and rulers of his prior kingdom were cast off, by their desire of kings, that they might be like the nations about them.

This event fell out in the year 427, when Saul was appointed king: then was the parallel suggested to my mind, that about this time of the Evangelical Theocracy, the Antichrist of a false interpretation and representation of the gospel was nourished with riches, honours, and pleasures, in the courts of the eastern and western emperors; who did, by these means, as much destroy the spirit of the gospel, as a Theocracy,

or peculiar kingdom not of this world, as the kings of Judah and Israel before destroyed the spirit of the law, and the prophets.

This was near 1095 years before the Christ of God, the king and head of Israel, promulgated the Theocracy over all nations, in the Beloved Son, the heir of all the Father's works, and the blesser of all people.

These two numbers of 427, and 1095 years, make 1522, nearly the time of the reformation, which was only a partial redemption of the church.

Let the time of the full redemption be measured by the number 666, with 1095, which will make 1761.

If this be measured backward, under the Abrahamic covenant, we shall meet with Jacob, the father of the twelve patriarchs, who receives his father's blessing, recorded in Gen. xxviii. 2, 3, 4.

This time comprehends a period of 1760 years, or nearly so, before the true Jacob or wrestler for heavenly blessings came; before Christ, in the most principal part of the character of Jacob the type, as a supplanter or heeler, wrestled with flesh and blood, and the world, and Satan, the God of this world, and obtained the blessing for all flesh, in the days and sufferings of his own flesh. Measure this time from the spiritual Jacob, or Messiah, it is just ending,

when he begets the twelve tribes from the nations, figured out by their heads, the twelve apostles, as being the number of the first-born children.

After this I was conducted to calculate the last number of Daniel, in the close of his prophecy with the 427 years. These two numbers contain 1762 years.

The words of this concluding prophecy are, "Blessed and holy is he that cometh to the thousand three hundred and five and thirty days; but go thy way till the end be, for thou shalt rest, and stand in the lot at the end of the days."

Within a few years of this time of 427, under the gospel, there was a pope, whose name was Sixtus the Third; which period nearly corresponds to the time of the Theocracy departing under Moses.

This circumstance ought to appear an extraordinary mark to those, who believe that the whore of Babylon, and the great city, and the beast, signify the corrupt church of Rome only; since the third sixth in all the languages of the world, answers to 666.

But should this number compose the name of the beast, and fix his time of rising, it must be remembered, that the whore rideth on a scarlet or purple coloured beast; hence it cannot be

interpreted without a proper distinction. The whore appears to be the same character as Babylon the Great, which contains all the peoples, and multitudes, and kindreds and tongues.

As the particular church of Rome, through the base and abject submission of other churches, and more especially of the churches of Africa, had the chief hand in bringing in one confusion, or false lip of interpretation after another; she may be considered, as the most eminent Antichrist, full of false tongues and stammering lips: but in what light can she answer to the name, Mystery, or Babylon the Great, whose character is so plainly marked by comprehending the peoples and tongues, and languages and nations, and in which was found all the blood of prophets, and of saints, and of all that were slain upon the earth. Words cannot describe the world more clearly, which our Saviour so continually uses in the Gospel of St. John; and which very word his disciple scatters through his epistles.

After that, my mind was guided to compare the time when the temple of Solomon was seized by the Babylonians after it was built, and the prophets of that temple had written. The siege of Jerusalem fell out in the year 428, from the foundation of it; and the temple was taken about two years after. This is near the same time as that wherein the Theocracy was de-

parted, after the Exode from Egypt; and by adding the 1335 days of Daniel, it would expire in 1763, or 1765.

At the expiration of the 1335 days, added to 428 years, we may look for the first resurrection of the martyrs, and other eminent servants of God, who will rise from the glory of the holy place, the first heavenly sanctuary, or tabernacle, where they are now, and go into the holy of holies.

I proceed to compute the number 666, with the one thousand two hundred and sixty days of John, in Rev. xi. 3, and with the time, times, and a half (or part,) of Daniel. My mind was guided to consider Antiochus the type of Daniel. He is the figure of an insolent power, and a defiler of the new sanctuary, who should rise up under Christ, and do horrible impieties in the temple of God, as he did before, for three years and a half. This is the number of time, so famous among the Jews on his account. This event fell out 168, or 167 years before Christ: hence we must reckon the number 666, for a series of years, from the type Antiochus to the rise of the antitype, which will carry us down to 498, or 497 years after Christ. Here the antitype must be expected, who must sit in the temple of God, showing himself that he is God: he must reign three years and a half of prophetical time, or 1260 years. Wherefore, this will bring

us to the year 1758, or 1759, when the slaying of the witnesses, at the end, or towards the expiration of their testimony, will in all appearance begin.

This will lead us also to a remarkable period of time relating to the Jews of the old temple; for we shall come within a few years, when the Babylonian Thalmud, that spiritual captivity of the mystic rites and vessels of Moses's tabernacle, was proclaimed with universal joy and triumph: and which has bound the Jews fast in chains of intellectual darkness to this day.

As both periods are disputed, let us reckon 1260 years for the two witnesses in sackcloth; and they will end in 1760, or 1765. At this time the Jews may be expected to convert to the Messiah in small portions, but not all at once. Now Babylon, with her strife and discord of 70 tongues, will soon be put to silence by golden bells which hung on the garments of the typical high-priest, and which will in the spirit be found so many tongues or voices, proclaiming the great high-priest, the ever-blessed Son of God, Jesus, Saviour of all men.

I was next led to compare the going forth, or beginning of this number, from the night of Belshazzar's impious feast, with all the great lords and concubines of his vast kingdom, when they in mockery drank out of the sacred vessels of the temple taken away by his father.

This feast was celebrated 538 years before Christ, according to the most approved chronological tables; and it will run down to 1762, under Christ. The kingdom of this type was taken at midnight, and himself slain by Cyrus a type, who put an end to the temporal captivity of Judah: how greatly will the antitypes be fulfilled in Jesus Christ!

In the last place, the prophet Daniel informs us, that he (the Messiah) shall confirm the covenant with many for one week; and in the midst or dividing of the week, he shall cause the oblation to cease, and for the overspreading of Abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The 70 weeks make 490 days: by centuries, a double jubilee of the Jewish and Gentile church united, they are 49,000 years: by ten times seven hundred for each week, they will fill up 7000 years, according to the mystic or spiritual sense of the ancient Hebrews, who allowed such a space of time for a week of the world.

Seven of these weeks run through the seven weeks of Pentecost, and through the seven sabbatic years to the great year of jubilee. In equal portions the 70 weeks come round to 49,000 years, and coincide with the types of

Moses in the weeks of Pentecost, and in the seven sabbatic years to the jubilee.

The 120 years of Noah the type were shortened before the deluge: the Egyptians, Chaldees, and Persians, preserved the memory of the 120 years, and intercalated a month at the end of every 120 years, which they called the great moon. One hundred and twenty jubilees make 6000 years, but they will be shortened before the deluge of fire; and the seventh moon, the great moon of the Jewish sacred year, will be brought on before its full period in this first week or age.

The only number remaining in Daniel is that of the 1290 days, in the last chapter.

This extends thirty days beyond the 1260 of St. John: it is to be explained in the great sense of ages of ages succeed, which are mentioned in so many places of the gospel, the antitype of the law of shadows.

These days are to be divided in a double portion for jubilees, and a third for centuries, the end of time with the Jewish and Gentile church engrafted into one body.

Eight hundred and sixty jubilees make 43,000 years: the first week or age of 7000 being added, they fill up the fifty days of Pentecost, and the fiftieth year of jubilee. Then will these types of times or ages be fulfilled in the everlasting gospel

of Jesus Christ, according to the eternal purpose, which God purposed in our Lord.

Thus Moses bears witness to the universal redemption, at the end of these ages, by the jubilees of the law; and Jesus Christ bears his testimony by the centuries of the gospel.

These numbers and calculations shall be now drawn into a short view.

The 70 years of Jeremiah, in chap. xxv. 12, and xxix. 20, were understood by Daniel, and appear to be the 70 weeks of years which Gabriel informs him of at the 24th verse.

These 70 weeks contain 490 days: and these days, by allowing a double jubilee or the century, the end of time with the church of the Gentiles, will make 49,000 years. This number will answer to the seven sabbatic years up to the jubilee. Thus are filled the seven ages of the gospel, before the Messiah shall have finished his glorious triumph over sin and death, and shall bring in everlasting righteousness, and seal up the vision and prophecy.

The proper Theocracy under the law was thrown off by asking a king about the year 457 from the Exode: the Theocracy under the gospel was departing about this time. The distinguished number of Daniel of 1335 days, in chap. xii. 12, measured from this year of the Son of God, runs down to 1762.

Within four years of this period we meet with

the pope Sixtus the third, or Third Sixth; by adding these four years, we shall come no lower than 1766.

The temple of Solomon the type was taken by the Babylonians in the year 430 from its building; but the siege of Jerusalem began in the 428th year of the temple. Under the Messiah, the true Solomon, or Prince of Peace, and builder of the heavenly temple, the spiritual interpretation and genuine sense of the sacred writings ceased about this time.

If we measure these periods by the 1335 days of Daniel, they will expire in 1763, or 1765.

The numbers of St. John of 666, and 1260 days for the prophets in sackcloth, added together, make 1926 years. Measure them from Antiochus the type defiling the temple under the law, 168 or 167 years before Christ, to his antitype under the gospel, or the power of Antichrist, and we shall be brought to 1758, or 1759.

Again, let the time of the Babylonian Thalmud, proclaimed after Christ in the year 500, or 505, be computed: let us reckon the 1260 days, or so many years, before the two witnesses of God, Moses and the Messiah, the law and the gospel, rise out of sackcloth, and come forth in glory, and we shall come to the year 1760, or 1765.

If we reckon the number of 2300 days ap-

pointed for the cleansing of the sanctuary from the impious feast of Belshazzar the type, and the taking of Babylon 538 years before Christ, it will conclude in 1762.

No time carries more flagrant marks than the present age of the fall of Babylon, when every kingdom is looking out for more gold and silver, and precious stones, and odours, and wine, and ointment, like the Jews of old at the first revelation of the Messiah. His second revelation will be as in the days of Noah, of Lot, and Jerusalem. He will hide his advent under the spiritual glories of the new covenant and kingdom, from the profane and sensual heart; from the rich and noble according to the flesh, when the humble and lowly in heart, in whatever part of the earth and station of life shall find God and Christ revealed and manifested in their souls, and shall be ready with the holy garment of the bride, to meet the bridegroom at his open manifestation and marriage.

Fatality of Rome, by Mr. John Pell, D. D.

See Aubrey's Miscellanies.

They that called the city of Rome Urb Æterna seemed to believe that Rome coul never be destroyed. But there have been gre numbers of men, that did verily believe, that shall have an irrecoverable overthrow. Write have proceeded so far, as to foretel the tim of Rome's final ruin. Some said that Rome perdition should happen in the year of Chri 1670.

Many men believe, that some of the prophe cies in the Revelations do reach far beyond ou times, and that the events of future times wi unclasp and unseal a considerable portion of th Apocalypse.

One of the reasons, that recommended th number of 1670, was because it is the sum c 410, and 1260.

Historians agree, that in the year of Chri 410, in the month of August, Rome was tram pled under foot, and her heathen inhabitant were miserably slaughtered by the victoriou army of Alaric, a Christian king of the Goth Paulus Diaconus saith, August the 24th was th day of king Alaric's taking Rome. Kendrenu saith, it was August 26th; perhaps the arm

first entered the 24th, and the king followed not till two days after.

As for the other number 1260. It is twice found in the Revelations of St. John, chap. xi. 3. "My two witnesses shall prophecy a thousand two hundred and sixty days." And chap. xii. 6, "Should feed the woman in the wilderness, a thousand two hundred and threescore days." And it is there expressed in another form, (42 times 30) chap. xi. 2. "The Gentiles shall tread the holy city under foot forty and two months." Chap. xiii. 5. "Power was given to the blasphemous beast to continue forty and two months." Chap. xii. 14, "The woman is nourished in the wilderness for (Καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ) a season and seasons, and half a season." See Acts, i. 7; 360, and 720, and 180, are equal to 1260. So it seems every καιρὸ hath 360 days, or twelve months, at thirty days to a month. No doubt Daniel had given occasion to this expression, chap. vii. 25, "A time, and times, and the dividing of time." No man can ground any distinct reasoning upon such general words. But yet it is not tied to a just number of days (as 360,) but is capable of various interpretations in several prophecies. Daniel useth a plural in both places, and not a dual (two times, and two seasons,) nor doth John say, two seasons: but, by his numeral illustration, he

teaches us to understand him, as if he had said, (chap. xii. 14,) "For three seasons and half a season:" I say numeral illustration. For I take it to be no other than an easy example (12 and 24 and 6 are 42) to direct the sons of the prophets not yet arrived to the skill of dealing with difficult supputations of numbers not then discoverable; as Rev. xiii. 18, "Here is wisdom, let him that hath understanding count the number of the beast."

By 1260 days, almost all the interpreters understand so many years; but not a year of 360 days, because they find no nation that hath so short a year. The Egyptians had a year of just 365 days; but before St. John was born, the Romans had forced them to allow $365\frac{1}{4}$, as we use now in England.

In an inquiry concerning Rome, it is fit to consider the length of a Roman year. (I may justly say a Roman moyed; for no city ever had their years, length and form of a calendar, determined, settled, and commanded, with so much absolute authority as Rome had.) Julius Cæsar, by an edict, commanded that number of $365\frac{1}{4}$ to be observed, and therefore it is called a Julian year. Three Julians and a half have days $1278\frac{3}{4}$.

Again (instead of adding 1260,) add 1278 years, and days 118 to the year of our Lord 410, August 24. The sum shows the year of

our Lord 1688, August, 142, that is, eleven days before the end of December, 1688, old style. This is the nearest or soonest that can be gathered by Apocalyptic account (reckoning from Alaric,) to point out the time of Rome's final ruin. But if it happens not, men will make no more reckoning of Alaric; but begin a new account from Attila, in the year of Christ, 453, which brings us down to the year 1731.

St. Augustine writes somewhere to this purpose, viz. "That it were to be wished that some skilful mathematician would take the pains to examine and consider the mathematical parts of the holy scripture."

IRACULOUS PROPHECIES,

PREDICTIONS,

&c.

PART III.

ɔPHECIES,

ɔTIONS,

&c.

PART III.

oductory Address to the Prediction of Mr. W. B. by J. Lawrence of Bristol, 1794.

THE present is a period most momentous and in-resting, and any thing to which credit can be given, by ersons of piety and discernment, that tends to throw ght on transpiring events, must be both pleasing and eleome to every serious observer of providential occur-nces. The following Prediction was uttered in the mpany of several ministers and private gentlemen, by person of unblemished morality, piety, and bene-lence, as well as of good understanding and judgment. s far as there appears to be a consistency with scrip-re prophecy in this prediction, the Editor attaches lief to it, and as good men who lived in the last cen-ury have clearly foretold several things that have

already happened, very similar to what is here predicted, the Editor is the more inclined to send it out into the world as a very strong probability.—Besides, the word of infallibility points clearly at the approaching end of antichristianism and tyranny; and consequently, in order to effect the destruction of the "Man of Sin," and all his dark kingdom and retinue, and to fulfil the word of Sacred inspiration, things like those that are here predicted must transpire, as sure as God has spoken them; and so far as this prediction agrees with divine prophecy, so far it is really true. And as they declare they ground all their confidence in future events, on the books of the Old and New Testaments, the society alluded to in this prediction are the more entitled to respect and belief.

The Rev. Christopher Love has a very remarkable sentence in his predictions, vide part 1. p. 48. "Observe, my dear friends, while you read my calculation of the dates in the books of Daniel and the Revelation, which the Spirit of the Lord led me into; for he will reveal it to some of his own before the time comes. The nearer it approaches, the more will the seals be taken away, and increasing light will be given to God's people. For the Lord does nothing without revealing it by his Spirit to his servants the Prophets. He destroyed not the old world till he had revealed it to Noah.—He did not overthrow Sodom and Gomorrah without making it known to Abraham, &c. I do not mean that any new prophets shall arise, but that the Lord by his Spirit shall cause knowledge to abound among his people—whereby the old prophets shall be clearly and perfectly understood."

Of this truth I am fully certain, that the same divine Spirit which dictated all Scripture prophecy, as well as every other part of sacred writ, can give to those men God may be pleased to appoint such insight into scrip-

ture predictions as none beside can conceive of, unless blessed in the same manner. Nor do I believe that any part of the sacred volume is so dark, that no one can understand it. No! for that Spirit which taught the Prophets to speak, can teach other men to understand clearly what the Prophets mean. Now, as the rise and reign of the Old Testament Babylon was foretold by the Old Testament prophets, so the rise and reign of the New Testament Babylon is likewise foretold. The persecutions of the Jewish church by the Old Babylon were predicted exactly, both as to commencement and consummation, so are the persecutions of the Protestant Church by the Popish Synagogue, both by New and Old Testament Prophets. And as the captivity of the Jews in Babylon was predicted to continue 70 years (which were exactly fulfilled) so the reign of the popish Synagogue is predicted to be 1260 years; which will undoubtedly be fulfilled also. It is clear, that the time, times and an half, spoken of by Daniel, and the three days and an half, by St. John, Rev. xi. 11.—and the 1260 days in the same chapter, are synonymous, i. e. mean the same thing, and signify 1260 prophetical years. On this particular I shall quote a passage from Fleming's Apocalyptical Key.—

"The three grand numbers, 1260 days, 42 months, and time, times and an half, are not only synchronical, but must be interpreted prophetically, so as that, years must be understood by days. That these three numbers are synchronical, will appear plain to any impartial considerer, that will be at pains to compare them as we have them in the Revelation, viz. the 1260 days, chap. xi. 3. and chap. xii. 6. the 42 months, chap. xi. 2. and chap. xiii. 5. and the time, times and an half, chap. xii. 14. For is it not clear, that the Gentiles treading down the holy city 42 months, chap. xi. 2. is the cause of the wit-

nesses prophesying for 1260 days in sackcloth, v. 3? And is not the woman or Church's being in the wilderness for the same term of days, chap. xii. 6. a new representation of the witnesses prophesying in sackcloth? Seeing this must be while the beast is worshipped and served by the whole Roman world, during men's lunacy of 42 months, chap. xiii. 5.—And therefore, seeing the woman is said to be in a wilderness state of desolation and persecution, for a time, and times, and an half time, in order thus to be preserved from the beast and serpent, as we see chap. xii. 14, it is likewise plain, that this number of three years and an half must be the same with the two former numbers. Only it is to be observed by the way, that as these numbers are synchronical or the same, so it is easy to prove they must be understood prophetically for years. Now that 1260 days cannot be taken literally, but prophetically, will appear from hence; that it is impossible to conceive how so many great and wonderful actions, which are prophesied of, could fall out in that short time. Such for example, as the obtaining power over all kindreds, tongues, and nations; the world's wondering at and submitting to the reign of the beast, &c. Besides, the 1260 days are the whole time of the papal authority, which is not to be totally destroyed until the great and remarkable appearance of Christ, upon the pouring out of the seventh vial. Therefore we may certainly conclude, that it must take up some centuries of years to carry on this abomination that maketh desolate."

The above reasoning on the dates in Scripture is so clear and plain, and so consistent with the events of Providence, that no doubt can be entertained of the agreeableness of the interpretation to the mind of the spirit of God, and the meaning of the sacred prophecies with which these dates are connected. Consequently

if we can come at the time in which the reign of popery may be said to begin, we may easily point out the time with a good degree of precision, in which it will end. Now, we find several very eminent authors are agreed in beginning the papal reign A. D. 606.

If to A. D.	606	or	529
We add	1260	Years,	1260
It points out A. D.	1866		1789

But to come at the time the Holy Ghost points out, we must reduce 1260 Julian or common years to prophetic years. The prophetic years consist of twelve months containing exactly thirty days each; consequently the prophetic year is composed of 360 days exactly. But the Julian or common year, consists of 365 days, 5 hours, and 49 minutes; the minutes we shall not regard, but notice the additional days and hours. Now the 5 hours, in the term of 1260 years, will amount to 262 days 2 hours, making more than half a year, which is not wholly to be neglected. Now, to come more exactly to the time pointed out by the Holy Ghost, for the Destruction of Popery, we must

Multiply	1260	Prophetic years
By - - -	5	Days
To these	6300	Days
Add - -	262	Days
Divide these by -	360) 6562	(18 years 82 days.
From	1260	Julian Years
Subtract	18 yrs. 82	Days
	1242 yrs. 278	Days

To the year 606, add the 1242 years, and it points out A. D. 1848. But take out the 278 days, and it points out the beginning of 1847.

So that if 606 was the commencement of the papal interest, 1847 or 1848 will be its ending, or very near that period.—But there are others who date the beginning of the popish influence much earlier than 606, and perhaps with very good reason, for the Apostle Paul, in II. Thess. chap. ii. says, that the Mystery of Iniquity was at work when he wrote that Epistle. And the Apostle John, in his first Epistle, 4th chap. and 3d verse, says, that Antichrist was then in the world. And in his third Epistle, he tells us of one Diotrephes, who loved to have the pre-eminence, and who prated maliciously against the Brethren, and cast them out of the church. And I suppose his reason for it was because they would not submit to his supremacy. His proud spirit could not bear to be opposed. On this ground it appears to me quite rational to suppose, that this proud infernal popish spirit had gained mightily before the year A. D. 606. In fact, I have no doubt, but that the Bishop of Rome had formed his plan, and avowed his principles long before that year. And though the wicked Phocas, the Emperor, did not declare him universal Bishop, till A. D. 606, yet he had declared himself such, long before that. By consulting Fox's Acts and Monuments, pages 116 and 117, and a few further on, it is easy to be discerned, that the popish authority had risen in Gregory's time to a great height indeed, and the many gross and scandalous ceremonies that were then in use, together with the enormous power that the Bishops of Rome then had, seems to me to justify the dating the commencement of Popery, so early as A. D. 558, to which if we add 1260 prophetic years, it points A. D. 1800. If this be a just calculation of Popery's commencement, *no doubt* remains but that A. D. 1800, or very near that,

will produce its total and final overthrow. I am very sensible, that many think differently on this subject, and tell us that Popery will remain many years longer. I would not offend them, nor be too confident in my own opinion; but I think with Mr. Fleming, that many great men have made great mistakes for want of attending properly to common and prophetic time. On these principles I take the liberty to send forth the Predictions following as very strong probabilities. And considering the tendency of transpiring events, I am much strengthened in the conjecture. As there is certain scripture ground to believe that the Jews will be converted, and Mahometism be destroyed; so it may be strongly probable that these events are near. It has been observed by several pious and judicious divines, that each new century has produced some new and great events in the Christian church and world: Therefore, to me it seems but rational to suppose that the following Predictions may be true. And I am free to tell, and bold to declare, that I really believe some very surprising and astonishing events will transpire before this century closes, and on the commencement of the next; and as I entirely agree in the probability of the Predictions of several eminent men who have dated the same, I shall transcribe such parts as tend to illustrate Mr. B.'s Prediction; and close the whole with a few serious and pertinent remarks. I now close this prefatory discourse by wishing my readers a happy degree of the Holy Spirit's illumination in this, and in every divine subject.

The very peculiar and extraordinary Predictions of Mr. W. B; a Gentleman now living in London.

He says;—that in January 1789, he had many serious impressions on his mind, and being doubtful what would be the result of them, as he was engaged in his business on a certain day, he suddenly heard a voice saying to him,—"Go to Avignon, in France." His mind was greatly impressed with this command, and he tried to evade its force, but could not; and fell in an agony on the floor, in which situation he lay about half an hour; then he arose, and went in to a parlour and endeavoured to compose himself. But instantly he heard another voice saying to him,—'Write out thy accounts, and provide thyself with money.'—He instantly obeyed the command, and proceeded to business immediately, and felt such an energy in attending to it that he performed more in two hours than he usually did in two days.

Having settled his accounts, and taken such a sum as he thought necessary for his journey just as he was about to depart, his friend J. W. called on him to inquire if he had any thing on his mind relative to a journey to Avignon in France. Mr. B. said he had, and was going that day: to this Mr. W. replied, he could not

go that day, because he was unprepared; but on the next day he set out and came up with Mr. B. on the passage from Dover to Calais, he having set out before him, but was detained by contrary winds till Mr. W. came up with him. They embarked together, and landed at Calais, in two hours, and proceeded to Paris in company.

When arrived at Paris, they went to a person's house whom Mr. B. knew; here they were kindly received and generously treated; and a kind interposition of divine providence it appears to have been, for by this time they had only three sous left. After a few days' stay at this citizen's house, he generously and liberally supplied them with money for the remainder of their journey to Avignon, and told them he had laid by the money he then gave them for his own journey to Avignon, but was now convinced that it was they, and not him, that were called thither.

Thus furnished, they set out on the next day, and arrived at Avignon in about three weeks. Here they were ignorant of the people, and of their language, and in a great measure of the object of their journey. But providentially they met an Englishman with whom Mr. B. had a slight acquaintance. He accosted them, and told them, they were expected there by seven associates who had met at Avignon thirteen years ago, in consequence of impressions or com-

mands similar to those of Messrs. B. and W. These seven were of different nations. One Russian, one Prussian, one Pole, two French, and two Italians from Rome. The Englishman introduced them and was their interpreter. They were received as brethren, and finding they were exhausted, in an uncomfortable dress through travelling so far, and had again only three sous left, they furnished them amply with clothes, and generously supplied them with money. Here they continued seven months. During this period, they had many extraordinary communications made to them, not only from the records of the society (which are a daily journal) but also, through the medium of angels, with whom they assert they personally conversed. They say likewise, that they met regularly every evening at 7, and in a familiar manner commemorated the death of Christ, by eating bread and drinking wine; and conversed together on the subject of their future destiny. The oldest member always presides at the meetings. They were often sensible of the presence of angels by various sounds, as well as by their visible appearances. Mr. B. was told by these associates that they had been expected for some time, and as a proof of that, they referred him to a distant record in their journal, where their names had been entered as persons who should join their society.

While they were here, they had many and reat discoveries made to them of the prophecies scripture; and of important events depending t it at present, he said, he was not at liberty to ention them fully, as the veil was not yet to be moved; but before the close of the present ntury many and great would be the revolutions Europe and other parts of the globe.

That the Turkish Empire will be destroyed by ie instrumentality of a boy, then only eleven ears of age, residing at Rome.

That this boy is conscious of his important estiny, and under the immediate and daily in- ructions of spiritual and angelic agents.

That the superstition of Mahomet is to be nihilated by a general conversion to Christi- ity, and the destruction of many of its vota- es.

That the downfal of the papacy is also at and, and that Rome itself will be involved in estruction.

That the present pope will not live long. At is death, there will be two competitors for the apal chair, neither of whom through cabals in ie conclave will succeed: but a third will arise nd will be elected, and this will close the scene f papal tyranny and authority.

That the Jews will be converted to Christian- y, and restored to Palestine, and their country ecome the glory of all lands.

and went. One of the seven associates at Avignon had the same directions to proceed to Angona, they arrived at the gates the same day and hour; he conducted her to Avignon, where she remains.

That they are ordered not to interfere with any sect of religion, or any system of policy, but to wait in their various situations for the period of their more public appearance.

That they ground all their confidence in the approaching events on the books of the old and new Testaments.

That many of the prophecies supposed to have been fulfilled already are now depending on that which respects the boy at Rome. And he says that this boy is as clearly and distinctly revealed in one of Isaiah's predictions as Cyrus was, although his name is not mentioned. (In answer to a query on that head, Mr. B. declared that himself and his associates are no disciples of E. Swedenburg.)

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As a further illustration of the preceding predictions, I shall here transcribe another passage from Mr. Christopher Love, published in 1651.

"Out of thee, O England, shall a bright star arise, whose light and voice shall make the heathen tremble and submit to the glorious Gospel of the Son of God. He shall be as a son of thunder to the wicked; as a lantern to the

Jews, to lead them to the kingdom of Jesus Christ. Vide 1st part, page 48.

" I die in that thought, and really believe that my calculation on the Rev. of St. John, and the prophecy which St. Jerom copied, and translated out of the Hebrew language, and which was written on Seth's pillar, which is said to have stood from before the deluge, and was built by Seth the son of Adam, and this Prophecy written on it by Enoch, is also true, and is as follows ; ditto page 49.

" Great earthquakes and commotions by sea and land shall come in the year of God 1779.

" Great Wars in Germany and America, in 1780.

" The destruction of Popery and Babylon's fall, 1790.*

" God will be known by many in the year 1795.

" This will produce a great man.—The † stars will wander, and the moon turn as blood in 1800.

" Africa, Asia, and America, will tremble in 1803.

" A great ‡ earthquake over all the world in 1805.

* That is,—by the Revolution in France that year.

† Meaning the popish clergy, and all false teachers.

‡ Signifying either a dreadful war, or a thorough renovation of the christian church.

"God will be universally known by all. Then a general reformation and peace for ever, when the people shall learn war no more.

"Happy is the man that liveth to see this day."

As an illustration of the destruction of the Popish clergy predicted above, I shall transcribe the prophecy of Hildegardis from Fox's Acts and Monuments of the Christian Martyrs, page 261. Hildegardis was living in the year A. D. 1146. The prophecy was approved and published by Martin Luther.

"In those days (that is, in the days of the gross corruptions of Popery) shall rise a senseless people, proud, greedy, and subtle, without faith, who will eat the sins of the people, holding a certain order of foolish devotion under the feigned cloak of beggary: preferring themselves above all others, by their feigned devotion, arrogant in understanding, and pretending holiness: walking without shamefacedness or the fear of God: inventing many new mischiefs strong and stout. But this order shall be cursed by all wise men, and faithful christians. They shall cease from all labour, and give themselves over to idleness, choosing rather to live through flattery, and begging; moreover they shall study together how they may perversely resist the teachers of truth, and stay them together with the noblemen. How to seduce and deceive the nobility, for the

necessity of their living, and pleasures of this world: for the devil will graft in them four principal vices, (that is to say) Flattery, Envy, Hypocrisy, and Slander. Flattery, that they may have large gifts given them: Envy, when they see gifts given to others and not to them: Hypocrisy, that by false dissimulation, they may please men: Detraction, that they may extol and commend themselves and backbite others, for the praise of men, and seducing of the simple. Also, they shall instantly preach, but without devotion or example of the Martyrs: and detract the secular Princes, taking away the Sacraments of the church from the true pastors, receiving alms of the poor, diseased and miserable, and also associating themselves with the common people; having familiarity with women, instructing them how they shall deceive their husbands and friends by their flattery and deceitful words, and rob their husbands to give it unto them: for they will take all these stolen and ill-gotten goods, and say, Give it unto us, and we will pray for you, so that they being curious to hide other men's faults, do verily forget their own. But alas! they will receive all things of rovers, pickers, spoilers, thieves and robbers, of sacrilegious persons, usurers, adulterers, heretics, schismatics, apostates, whores and bawds, of noblemen, perjurers, merchants, false judges, soldiers, tyrants, princes, of such as live

contrary to the law, and of many perverse and wicked men; following the persuasion of the devil, the sweetness of sin, and delicate and transitory life, and fulness, even unto eternal damnation.

"All these things shall manifestly appear in them unto all people, and they, day by day, shall wax more and more wicked, hard-hearted, and deceitful, but their hypocrisy shall be found out, and then shall their gifts cease.* And then they shall go about their houses like hungry mad dogs looking down upon the earth, and drawing in their necks like doves, that they might be satisfied with bread. Then shall the people cry out on them, woe be unto you, ye miserable children of sorrow! the world hath seduced you, and the devil hath bridled your mouths; your flesh is frail, and your hearts without savour; your minds have been unsteadfast, and your eyes delighted in much vanity and folly; your dainty bellies desire delicate meats, your feet are swift to run unto mischief: remember, when you were apparently blessed, yet envious; poor to appearance, but rich; humble in semblance, but proud: simple in the sight of men, but mighty flatterers; unfaithful betrayers, perverse detracters, holy hypocrites, subverters of the truth, overmuch upright, unsteadfast teachers, delicate martyrs,

* Ask the French emigrant clergy if this is not true?

:onfessors for gain: meek but slanderers, reli-
;ious but covetous, humble but proud, pitiful
ıut hard-hearted; liars, pleasant flatterers, per-
ecutors, oppressors of the poor, bringing in new
ects of your own invention: thought merciful
ıut found wicked, lovers of the world, sellers of
ardons, spoilers of benefices, unprofitable ora-
ors, seditious * conspirators, drunkards, lusting
or honours, maintainers of mischief, robbers of
he world, insatiable preachers, men pleasers,
educers of women, and sowers of discord, of
vhom Moses the prophet spake very well in his
ong. A people without counsel or understand-
ng. I would to God they did know, and un-
lerstand, and foresee the end. You have
ıuilded up on high, and when you could ascend
ıo higher, then did you fall as Simon Magus,
vhom God overthrew, and struck with a great
ılague. So likewise through your false doctrine,
ıaughtiness, lies, detraction and wickedness,
ıre you come to ruin. And the people shall say
ınto them, go ye teachers of wickedness, sub-
'erters of truth, brethren of the deceiver, fathers
ıf heresies, false apostles, who have feigned
'ourselves to have followed the life of the apos-
les, and yet have not fulfilled it in any part; ye
ons of iniquity, we will not follow the knowledge

* Here again let us look at the priests of France, and
ther popish countries, and see who are conspirators.

of your ways, for pride and presumption has deceived you, and insatiable concupiscence has subverted your erroneous hearts. And when you would ascend higher than was meet or comely for you, by the just judgment of God, you are fallen back into perpetual opprobrium and shame."

Surely nothing can be more descriptive than the above, of the character and disgrace of the Romish rabble, lately witnessed in France. God hath his times of retribution, and now they are come. The Romish Synagogue and her agents have filled the streets of divers towns and cities in France with protestant blood, and now blood has been given them to drink in large draughts! And striking it really is, those very places where persecution raged most, have now suffered the severest effects of the present commotions.

But that the justice and equity of the divine procedure may more strikingly appear, we will take a retrospective view of papal proceedings against the Protestants, in the years 1570, 1572, and 1573.

First, in 1570, in the city of Orange many thousands of Protestants were slain in the most barbarous and inhuman manner that can be conceived. The bloody emissaries of popery broke into their houses without the least warning, and murdered men, women, and children. Some they

stripped naked and threw out of high rooms into the streets: some they smothered in their own houses with smoke: others they killed with the sword and other weapons, and then threw their bodies to the dogs! One would think it must puzzle the prince of darkness to find out such master-pieces of monstrous cruelty. In the same year, by order of Charles IX. dreadful murders were perpetrated in Roan and Dieppe; while the protestants were engaged in divine worship, they flew upon them like lions and devils, destroying all they possibly could. Now, let the above places view the revenging hand of God, and repent of their crimes, and abandon that accursed religion. But the above is nothing when compared with the Parisian massacre, on August 24th, 1572.

An infernal stratagem was contrived by the king and his party, to collect all the chief protestants in France at a pretended celebrated marriage in Paris, between the Prince of Navarre and the king's sister. This was a masterpiece of infernal craft, which too well succeeded. By this, it was pretended that all animosities were ceased, and that nothing but friendship and good understanding should from henceforth prevail betwixt the king and his protestant subjects. But, behold, Lucifer had metamorphosed himself the more effectually to destroy. The protestants believing the pretensions that were held out to

them, great numbers of them resorted to Paris from all parts. The marriage was apparently celebrated, and every thing seemed to invite the protestants to quietness, peace, and security. But behold, a watch-word is adopted, a set of murderers appointed, who, at the time fixed on, (the dead of night) rushed out like fiends; and in the first place murdered Admiral Coligni, and the leading men of the protestants: having effected this butchery, they flew on all ranks of each sex, and murdered men, women, and children, to the number of ten thousand, and upwards: and so great and terrible was this infernal slaughter, that the streets were filled with dead bodies, and ran in streams of blood. To be rid of them, they carried the dead bodies by cart-loads, and threw them into the river, insomuch that the river was stained with human, protestant blood! This was not confined within the walls of Paris, but other places shared the same fate. Lyons particularly; Orleans, Thoulouse, and other places; insomuch, that a number of good men, not less than thirty thousand, were massacred in about four days! O Lord, how long thy patience has endured! surely thou art a God of long suffering! But now the blood-stained scarlet whore begins to feel thy strokes! May she totter, may she tremble, may she fall to rise no more!

But we must not forget what effect the news

f this most horrible affair had upon his *unholi-ess* at Rome.

As soon as it had reached his ears, he caused 'e *Deum* to be sung, proclaimed a jubilee, in onour of this most worthy achievement: his ardinals and himself walked in procession, midst cannons roaring, bells ringing, and popish aints singing, for the victory they had gained ver the heretics!

Ye popish friends of French despotism, say,—Was not this downright popish Christianity? low would you be loaded with infallible blessings f you could but once more raise the drooping, ying cause of his unspotted holiness.

But we apprehend your efforts are too feeble, our schemes too futile, and your friends too ew, and that they are likely to be much fewer. nd our reasons for it are the following:

We find, that God himself has said, I will isit the iniquities of the fathers upon the chil-ren, unto the third and fourth generation of them hat hate me, &c. Here we wish to remind you hat at, and soon after the above period, upwards f one hundred thousand protestants were slain y your forefathers; and in the persecutions f the Waldenses and Albigenses, there were urdered no less than one million. The Duke f Alva alone is reported to have murdered hirty-six thousand! In the latter persecutions f the French protestants, no arithmetic can

count the number of the slain of the Lord's people. Therefore, unless you have repented of your own personal crimes, and renounced the bloody religion of your forefathers, we imagine that ye yourselves have these very crimes to answer for: and should this be found to be the case, you will never succeed in your projects of restoring this ancient tyranny.

But we have to add further, that our God hath told us by the prophet Joel, chap. iii. verses 15, 16: "The sun and the moon shall be darkened, and the stars shall withdraw their shining," &c. And by the prophet Haggai, chap. ii. verses 6, 7: "That he will shake the heavens and the earth, and the sea, and the dry land. That he will shake all nations, and the desire of all nations shall come. And that he will fill his house with glory."

Permit us here to give you a comment on the above texts.

By "sun and moon," we understand those powers and states that have shone upon and cherished the papal synagogue. By "stars," we understand the Romish clergy; and by their being "darkened," &c. imports their total and final ruin and removal. By "shaking the heavens," we understand those shaking storms of wrath which shall undoubtedly come upon the apostate Romish church, and all the false teachers, and truth corrupters in Christendom. By "shaking

the earth," &c. we understand wars and civil commotions, which will wholly destroy all corrupt and oppressive governments. By "the desire of all nations," we understand Jesus Christ, not only in his first coming in the flesh, but also in his more glorious and triumphant coming in his spiritual and evangelic kingdom. And permit us to say, we firmly believe that this coming of his is even at the door. We will not say that the ungodly will not be first punished and plagued, for we think they certainly will; but those days of terror will be short, and that too for the "elect's sake." For such reasons as these, and many more beside, we think, that the papal friends of despotism will fail in their enterprises. For be it remembered, that "Jehovah reigns, and doth as he pleases in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand. His purpose shall stand, and he will do all his pleasure."

But we will just ask the question, what will be the condition and circumstances of men when all this comes to pass? We answer to this, that God himself has described it, by comparing it to new heavens and a new earth. See Isaiah, chap. lxv. verses 17, 18, 19. "For behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But

be you glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying."

Here let us comment again:—"I create new heavens," &c. *i. e.* the christian churches shall be so renovated, purified, and multiplied, that all who bear rule will be just and good men: the consequence will be, that there will be no oppressors nor oppression; and the condition of man will be so astonishingly altered for the better, that the church and the world may well (at that time) be compared to a new creation of heaven and earth.

> "Oh long expected day, begin!
> Dawn on the realms of woe and sin!"
>
> WATTS.

And here let us observe, this is already begun in Christendom, and no doubt but the hand that began it will complete it: and the regeneration that is begun in Christendom is going out into all the heathen world. Here let us quote a passage from "Prophetic Extracts," pages 73 and 74.

"Also I saw in a vision the sun arise as a bridegroom, adorned with glory and majesty, and

in full lustre and brightness, in the east and in the north, and all the isles of the heathens were in a moment enlightened at once*, as by a flash of lightning: for the sun is near unto them when he rises in the east. And I beheld, that in all places where it was yet dark, that the light dawned; yea, the uttermost places of all among the nations were enlightened: and they came forth out of all corners of the earth, and out of all hidden places, and they lifted up their eyes to the wonderful light of the sun, and they were, as it were, covered with the lustre† of the light. And all nations were at once gathered to the sun, which is the Sun of righteousness, Christ in the children of God. And I saw that the eyes of all the blind were opened, yea, of all the nations that would but look upon this wonderful light; and all the islands of the nations were very joyful, because of this glorious sun, and praised God that he had vouchsafed them to see that wonderful light: and they sang new songs, and rejoiced with great triumph. And they saw the dead sea‡ tremble in all parts, and there was heard up and down a great noise of waters running together; and the great sea was full of brightness, clear as crystal. And I asked the

* Refer to pages 17 and 18, and observe Love's Prophecy.

† Rev. xii. 1. "I saw a woman clothed with the sun."

‡ The *papal synagogue.*

Lord what this great noise of the waters was, and why they made such a noise, and gave forth such a voice? And the Lord answered me very graciously, and said, They are the tribes, tongues, and languages of the nations, whom I have gathered together to myself, to be my people; therefore they are so glad, and do so triumph in, and do so praise and bless me their God and Father; for they shall, from this time forth and for ever, daily praise me, and glorify my name. Amen, yea, Amen."

This author goes on promising and threatening almost all nations, but especially the European nations, in this peculiar style. And really, when we consider the complexion of the present times, we see too much reason to suppose there is something in his sayings that is more than human.

In pages 75, 76, and 77, he says, "And the Lord said again to me, Cry out, Oh! oh! and woe unto Christendom! for from henceforward I will utterly root out the greatest part of them from off the earth, and will cut off great nations, from my wicked Christendom, by the mighty warlike deluge of the Turks: they shall cover thy whole land with a great multitude of people that I will bring upon thee; for I will judge thee by my servant, the great Ishmael, and will slay you, ye wicked Christians." (Russia and Prussia probably.) "And the Lord God said unto me, I

will give command to the Emperor of the Turks, my servant Ishmael, to deal with the ungodly very unmercifully, who do so much despise me, till they be totally rooted out of the earth; for I will reject the serpentine and adulterous anti-christians from before my face, so that the house of the wicked shall rule and reign no more over the little house of the righteous.

"And the Lord said, Declare it to the kingdom of the Eagle, and say, the light shall be taken from thee, and thou shalt be left to sit in darkness; for my sun shall no longer shine upon thee, which thou hast so often darkened with thy great wickedness. Page 78. I will uncover the whole Roman empire, and strip her before all nations, and take away the veil. Then shall they see her shame, and she shall blush before me, and then I will pursue them sorely with the sword, famine, ravenous beasts, and the plague. Page 79. Thus saith the Lord God to me, I will from henceforth command all my winds to assemble from the four quarters of the earth, and storm one against another; so that the north and east winds shall come with great tempestuousness, and wage war against the south and west winds; and the south and west winds shall war against the northern and easterly winds, and in the end I will give victory unto the east and north winds. And they shall march through Poland, Saxony, Germany, and

up and down, to and fro, in the breadth and length; through Hessen, and along the rivers Maine and Rhine, up and down in Holland, through the whole upper Palatinate, Bavaria, Suabia, Franconia, and their principalities and earldoms, the whole lower Palatinate, even into Alsatia; yea, from Burgundy, Brabant, Flanders, Spain, and France, to————. And I will make the land a place of confusion."

We are by no means fond of giving any credence to every pretender to extraordinary impulses, nor could we have paid any regard to the above very singular predictions, did not transpiring events even constrain us to notice them. When we consider that the author published them so early as 1710, we cannot but admire the wonderful agreement of them with what is now acting, and yet seems to be coming forward. We are sure of this, that God can make his will known to whom, and in what manner and in what measure he pleases. Besides, others have spoken to the same effect, though not so fully and specifically. The foregoing predictions, both by L. and B. intimate like things: and the Scriptures we have quoted and commented on seem to signify the things which this author foretells. Happy would it be, if the fomenters of war and bloodshed would be warned, and forbear; and seek for the things that make for peace. But they, alas! alas! have one design, and the Almighty quite a

different one! Theirs is a design of ambition and revenge; but the design of the Lord is of mercy to his chosen, and of judgment to his and their foes. But let them take the prophet's advice, Zech. chap. ii. 13. "Be silent, oh all flesh, before the Lord; for he is raised up out of his holy habitation."

It may not be amiss if we insert here a passage from "Dr. Owen's Sermon," which he preached before the parliament of England, April 19th, 1649. See page 25 of the doctor's Sermon.

"The Lord Jesus Christ, by his mighty power in these latter days, as antichristian tyranny draws to its period, will so far shake and translate the political heights, governments, and strength of the nations, as shall serve for the full bringing in of his own peaceable kingdom: the nations so shaken becoming thereby a quiet habitation for the people of the Most High."

Page 47, he says,

"When Christ was to come in the flesh, John the Baptist comes a little before: a new light, a new preacher. And what does he discover and reveal? Why, he calls them off from resting on legal ceremonies, to the doctrine of faith, repentance, and Gospel ordinances; tells them the kingdom of God is at hand; instructs them in the knowledge of him who was coming. To what end was all this? only that the minds of

men, being enlightened by his preaching, who was a burning and shining lamp, they might see what the Lord was doing.

"Every age has its peculiar work and light. Now, what is the light which God manifestly gives in our days? No new doctrines, as some pretend; but plainly the peculiar light (of some) of this generation, is that discovery, which the Lord hath made to those of his people, of the mystery of civil and ecclesiastical tyranny; the opening, unravelling, and revealing the antichristian interest, interwoven and coupled together in civil and spiritual things, into a state opposite to the kingdom of the Lord Jesus. This is one of the greatest discoveries of our days. What judicious Christian is there among us that cannot discern, that for many generations the western nations have been juggled into spiritual and civil slavery by the legerdemain of the whore, and the potentates of the earth, made drunk with the cup of her abominations? how the whole earth has been rolled into confusion, and saints hurried out of the world, to give way to their combined interest? Hath not God unveiled that harlot (at least to the discerning of his own people,) and made her naked, and exposed her abominable filthiness?—Is it not evident to those who have but half an eye, that the whole present constitution of the government of the nations is so cemented with antichristian

mortar from the very top to the bottom, that without a thorough shaking they cannot be cleansed? This then plainly discovers, that the work which the Lord is now doing relates to the untwining of their close combination against himself, and the kingdom of his dear Son. And as sure as he has begun, he will go on, and finish this great and glorious work."

Surely, if the doctor was now living, he could not describe the present times and the signs of them in more glowing colours, nor with more minute exactness!

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CONCLUSION.

Notwithstanding the foregoing predictions and prophecies bear the most unquestionable marks of divine authenticity, it is past doubt some of an infidel and atheistical description may disbelieve and scoff at the same. To such we observe, that the time is at no great distance when they will be constrained to believe, and to bewail their former unbelief, from a sight and a sense of the things predicted of!—To those who have learned to believe, by receiving the 'wisdom that cometh from above,' we suggest an imitation of the example of those 'noble Bereans' who daily searched the Scriptures, as the most effectual mode to obtain undeniable evidence of

the truth and reality of what they heard. From such a conduct the clearest convictions of the truth will arise, and the mind be enlightened to discover the signs of the times in the most effectual manner. That all may be thus convinced and thus enlightened, is our most ardent prayer.

John Houblon and the Rev. John Wesley : 1789.
A terrible Vision.

THIS person, a smith by trade, was a hearer of the late Mr. John Wesley, and a communicant at his chapel in the City-road. Being a very industrious man, and of a very fair character and severe morals, Mr. Wesley frequently called upon him. In the last year of Mr. Wesley's life, calling one forenoon on Houblon, he appeared dispirited and sad; and being asked the cause, he acknowledged it arose from a terrible dream which had been repeated to him three several nights. He dreamed he saw the angel of the Lord descend from heaven, bearing in his right hand a flaming sword, and in his left a balance; his head touched the heavens, and his countenance beamed such terror, as made the hearts of all the inhabitants tremble. A voice then thundered from heaven, saying, " Time is." He then

saw London filled with foreign soldiers, and the streets strewed with carcasses and human blood, and fancied he was fighting for the right of the Prince of Wales. Mr. Wesley, upon hearing this, prayed with him, and comforted him, enjoining him to search the Scriptures diligently, where he would find that God Almighty had often vouchsafed to warn his righteous servants in visions by night, and that if he continued to lead a holy life, he might expect such warnings; adding, that he had long foreseen troublesome times in this country, but hoped, so far advanced in years as he was, that the Almighty, in his mercy and goodness, would not suffer him to tarry till the judgment came.

Mr. Andrew Steward, Minister of Dunagor in Scotland: 1634.—Wars in Britain.—Deaths of remarkable Persons.

The night when he died, several godly and grave Christians were with him, when he said, "The bloody wars of Germany shall never be balanced with the wars to come of these three kingdoms." After holding his peace a little, he said, "I tell you what must be: the broken covenant of Scotland must be renewed, the forma-

lity of Ireland must be purged, the prodigality of England removed, and the sons of Saul hung up before the sun;" by which last words, none knew what he meant.

Dr. Porteus, Bishop of London: 1794.—*Signs of the Present and Future Times.*

Vide a Charge to the Diocese of London.

THE present times, and the present scene of things, in almost every part of the civilized world, are the most interesting and the most awful that were ever before presented to the inhabitants of the earth; and such as must necessarily excite the most serious reflections in every thinking mind. Perhaps all those singular events to which we have been witnesses, unparalleled as they undoubtedly are in the page of history, may be only the beginning of things; may be only the first leading steps to a train of events still more extraordinary; to the accomplishment, possibly, of some new and unexpected, and at present unfathomable designs, hitherto reserved and hid in the counsels of the Almighty. Some, we know, there are, who think that certain prophecies, both in the New Testament and

the Old, are now fulfilling; that the signs of the times are portentous and alarming; and that the sudden extinction of a great monarchy, (France) and of all the splendid ranks and orders of men that supported it, is only the completion in part of that prediction in the Gospel, that the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, before the second appearance of the Messiah to judge the earth; all which expressions are well known to be only figurative emblems of the great powers and rulers of the world, whose destruction, it is said, is to precede that great event. As to myself, I pretend not to decide on these arduous points. I pretend not either to prophesy or to interpret prophecy; nor shall I take upon myself to pronounce whether we are now approaching (as some think) to that millenium, or day of judgment, or to any other great and tremendous and universal change predicted in the sacred writings. But this I am sure of, that the present unexampled state of the christian world, is a loud and powerful call upon all men, but upon us above all men—to take peculiar heed to our ways, and to prepare ourselves for every thing that may befall us, be it ever so novel, ever so calamitous.

In one of this bishop's sermons, preached at St. George's church, Hanover-square, but pro-

bably not published, he is said to have remarked, That that man must be a very superficial observer indeed, who could not perceive in the present wars something of a very uncommon nature; adding, from his own calculations, founded on the prophetic writings, he thought the happy period called the millenium was not then more than sixty years distant at the most.

Sir Isaac Newton: 1718.—*Universal extent of the Grand Apostasy.*

ALL nations have corrupted the christian religion since its setting up. The giving ear to the prophets is a fundamental character of the true church. The authority of emperors, kings, and princes, is human; the authority of councils, synods, bishops, and presbyters, is human; the authority of the prophets is divine, and comprehends the sum of religion, reckoning Moses and the apostles among the prophets. And if an angel from heaven preach any other Gospel than what they have delivered, let him be accursed. (Gal. i. 8, 9.) Their writings contained the covenant between God and his people, with instructions for keeping the covenant, instances of

God's judgments upon them that break it, and predictions of things to come. While the people of God keep the covenant, they continue to be his people; when they break it, they cease to be his people or church, and become the synagogue of Satan, who say they are Jews, and are not. (Rev. ii. 9.) And no power on earth is authorized to alter this covenant.

POLITICAL PREDICTIONS

OF THE MOST EMINENT

LITERARY CHARACTERS;

MORE PARTICULARLY AS REGARDS

THE PROBABLE FATE OF THE BRITISH EMPIRE.

From Hume, Smollett, Johnson, Dr. Price, Lord Shaftesbury, a British Bard in 1066, &c. &c.

PART IV.

POLITICAL PREDICTIONS,

&c.

PART THE FOURTH.

Extract from Essay on Public Credit, by David Hume, Esq. 1787.

WE have always found, where a government has mortgaged all its revenues, that it necessarily sinks into a state of languor, inactivity, and impotence. As it would have required but a moderate share of prudence, when we first began this practice of mortgaging, to have foretold, from the nature of men and ministers, that things would necessarily be carried to the length we see; so now it may not be difficult to guess at the consequences. It must, indeed, be one of these two events; either the nation must destroy public credit, or public credit will destroy the nation. It is impossible that they both can subsist after the manner they have been hitherto managed, in this as well as in some other coun-

tries: it is not altogether improbable, that, when the nation becomes heartily sick of their debts, some daring projector may arise with visionary schemes for their discharge; and as public credit will begin by that time to be a little frail, the least touch will destroy it, as happened in France during the regency; and in this manner it will die of the doctor: but it is more probable, that the breach of national faith will be the necessary effect of wars, defeats, misfortunes, and public calamities, or even perhaps of victories and conquests. I must confess, that when I see princes and states fighting and quarrelling amidst their debts, funds, and public mortgages, it always brings to my mind a match of cudgel-playing, fought in a china-shop. How can it be expected that sovereigns will spare a species of property, which is pernicious to themselves and to the public, when they have so little compassion on lives and properties that are useful to both! Let the time come (and surely it will come) when the new funds created for the exigencies of the year are not subscribed to, and raise not the money projected; suppose either that the cash of the nation is exhausted, or that our faith, which has hitherto been so ample, begins to fail us: suppose that in this distress the nation is threatened with an invasion; a rebellion is suspected, or broken out at home; a squadron cannot be equipped for want of pay,

victuals, or repairs; or even a foreign subsidy cannot be advanced—what must a prince or minister do in such an emergency? The right of self-preservation is unalienable in every individual, much more in every community; and the folly of our statesmen must then be greater than the folly of those who first contracted debt, or, what is more, than that of those who trusted, or continue to trust this security, if these statesmen have the means of safety in their hands, and do not employ them. The funds created and mortgaged will, by that time, bring in a large yearly revenue, sufficient for the defence and security of the nation. Money is perhaps lying in the exchequer, ready for the discharge of the quarterly interest. Necessity calls, fear urges, reason exhorts, compassion alone exclaims. The money will immediately be seized for the current services, under the most solemn protestations, perhaps, of being immediately replaced. But no more is requisite—the whole fabric, already tottering, falls to the ground, and buries thousands in its ruins. And this, I think, may be called the natural death of public credit; for to this period it tends as naturally as an animal body to its dissolution and destruction.

The balance of power in Europe our grandfathers, our fathers, and we, have all deemed too unequal to be preserved without our attention and assistance; but our children, weary of the

struggle, and fettered with encumbrances, may sit down secure, and see their neighbours oppressed and conquered; till at last they themselves, and their creditors, lie both at the mercy of the conqueror. And this may properly enough be denominated the violent death of our public credit.

These seem to be the events which are not very remote, and which reason foresees as clearly almost as she can do any thing that lies in the womb of time; and though the ancients maintained that, in order to reach the gift of prophecy, a certain divine fury, or madness, was requisite, one may safely affirm that, in order to deliver such prophecies as these, no more is necessary than merely to be in one's senses, free from the influence of madness and delusion.

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If such were the forebodings of Hume in 1787, who fancied he foresaw the strongest cases that could occur to expose the dilapidation of the public finances, and the shifts to which a chancellor of the exchequer and a distressed ministry might be driven; how nearly (had he lived to this day) would he have thought the country was arrived at that state, when his prediction would be fully verified! when, after six years of peace, large loans were still requi-

site, and raised; the national faith broken by a misapplication of the sinking fund; and every species of finesse resorted to by the issue of exchequer bills, and the creation of a floating debt, to conceal the deficiency of the revenue: whilst, at the same time, the standing army was large beyond precedent, and the expenditure as profuse and lavish as if the public coffers were overflowing; as if taxation did not overpower trade, or the extension of pauperism depress industry!

Dr. Smollett: 1771.—Universal War; Discharges to Priests; and Lessons to Kings.

From a letter written to a friend a few months before his death.

FRANCE appears to me to be the first probable theatre of any material change. If we consider the weakness, profligacy, and abandoned debauchery of the French court, which they, whose situations entitle to be the best judges, represent as a second Sodom; the poverty, misery, and discontent of the lower classes; and the violent desire of change, glowing and burning in the breasts of those who are the most able, and indeed the only people in whose power it is

to bring a change about: we need not hesitate to assert, that some great revolution must ensue, in the course of a few years, in the government, religion, and manners of the people of that country. Were it possible for me to live to witness it, I should by no means wonder to see the principles of republicanism predominant for a while in France; for it is the property of extremes to meet, and our abstract rights naturally lead to that form of government.

Whenever a revolution upon such grounds as these shall happen in France, the flame of war will be universally lighted up throughout Europe, either from the inhabitants catching the contagion, or from the apprehensions of their respective governments. I see it in the clearest light, that the people of France, Germany, and Italy, (but more especially the latter) are about to become weary of the impositions of religion, and the galling fetters of slavery: and I behold a new order of people about to arise in Europe, who shall give laws to lawgivers, discharges to priests, and lessons to kings.

Dr. Samuel Johnson: 1756.—Fatal difference between the French and English mode of carrying on Commerce, &c.

See some Thoughts on Agriculture, both Ancient and Modern, &c. From the Visitor.

"TRADE and manufactures must be confessed often to enrich countries; and we ourselves are indebted to them for those ships by which we now command the sea, from the equator to the poles, and for those sums with which we have shown ourselves able to arm the nations of the north, in defence of regions in the western hemisphere: but trade and manufactures, however profitable, must yield to the cultivation of lands in usefulness and dignity.

"Commerce, however we may please ourselves with the contrary opinion, is one of the daughters of Fortune, inconstant and deceitful as her mother; she chooses her residence where she is least suspected, and shifts her abode when her continuance is in appearance most firmly settled. It is apparent, that every trading nation flourishes, while it can be said to flourish, by the courtesy of others. We cannot compel any people to buy from us or to sell to us; a thousand accidents may prejudice them in favour of our rivals; the workmen of another nation may labour for less price; or some accidental im-

provement, or natural advantage, may procure a just preference to their commodities; as experience has shown that there is no work of the hands, which, at different times, is not best performed at different places. I am far from intending to persuade my countrymen to quit all other employments for that of manuring the ground—I mean only to prove that we have at home all that we can want, and therefore that we need feel no great anxiety about the schemes of other nations for improving their arts, or extending their traffic; but there is no necessity to infer, that we should cease from commerce before the revolutions of things shall transfer it to some other regions. Such vicissitudes the world has often seen; and therefore such we have reason to expect. We hear many clamours of declining trade, which are not in my opinion always true; and many imputations of that decline to governors and ministers, which may be sometimes just and sometimes calumnious. But it is foolish to imagine that any care or policy can keep commerce at a stand, which almost every nation has enjoyed and lost; and which we must expect to lose, as we have long enjoyed it.

"There is some danger lest our neglect of agriculture should hasten its departure. I cannot forbear to wonder how that commerce, of which we promise ourselves the perpetuity, shall be

continued by our descendants; nor can restrain a sigh when I think on the time (a time at no great distance) when our neighbours may deprive us of our naval influence by refusing us their timber."

In the doctor's Introduction to the Political State of Great Britain, written in 1756, he gave several serious reasons, which may account for the loss of our commerce, the increase of the ill will of strangers towards us, and the causes by which it was excited. He says, "It is unpleasing to represent our affairs to our own disadvantage; yet it is necessary to show the evils which we desire to be removed; and therefore (he is speaking of our American colonies and the French) some account may very properly be given of the measures which have given them their present superiority. They are said to be supplied with better governors than our colonies have the fate to obtain from England. A French governor is seldom chosen for any other reason than his qualifications for his trust. To be a bankrupt at home, or to be so infamously vicious that he cannot be decently protected in his own country, seldom recommends any man to the government of a French colony. Their officers are commonly skilful either in war or commerce, and are taught to have no expectation of honour or preferment, but from the justice and vigour of their administration.

"Their great security is the friendship of the natives, and to this advantage they have certainly an indubitable right, because it is the consequence of their virtue. It is ridiculous to imagine that the friendship of nations, whether civil or barbarous, can be gained and kept but by kind treatment; and surely they who do intrude, uncalled, upon the country of a distant people, ought to consider the natives as worthy of common kindness, and content themselves to rob, without insulting them. The French admit the Indians, by intermarriage, to an equality with themselves; and those nations with which they have no such intercourse, they gain over to their interest by honesty in their dealings. Our factors and traders, having no other purpose in view than immediate profit, use all the arts of an European counting-house to defraud the simple hunter of his furs.

"These are some of the causes of our present weakness: our planters are always quarrelling with their governors, whom they consider as less to be trusted than the French; and our traders hourly alienate the Indians by their tricks and oppressions; and we continue every day to show, by new proofs, that no people can be great who have ceased to be virtuous!"

M. d'Archenholtz: 1789.—*On Armed Commerce, and the Fate of Carthage.*

SINCE the time of Cromwell (with whom originated the famous navigation act) the real or pretended reason for all their wars was commerce alone. They have never acceded to any treaty of peace since the protectorate of that great man, (except the unfortunate one of 1783,) which did not procure them some incontestable advantages in favour of trade. All their statesmen, however differently they may have thought in respect to other matters, have agreed unanimously in the great national principle; even in the most critical situations this was never forgotten. The reason is apparent; it alone could make their administration popular, cover their blunders, and acquire them reputation.

The moral character of the English (he elsewhere observed) has indeed degenerated, but notwithstanding this, it is still estimable; for it is not from its parliament, its oriental depredators, and the crews of its privateers, who all aim at a certain end, that we ought to judge of the nation. Many members of parliament aspire at eminent situations, and allow themselves to be corrupted; so do also the adventurers who leave

Europe with an intention to plunder Asia; and it is the very nature of pirates to rob and slaughter. One of the principal reasons of modern venality proceeds from the great number of nabobs, who, on their return from India, attempt, at any price, to purchase a seat in parliament; and this also is the cause of the impunity which they experience for the enormous crimes committed in that part of the world.

William Crowe, L. L. B. 1781.

From a Sermon before the University of Oxford, on the 5th of November.

THE causes of national prosperity and distress are often to be found (where they are naturally to be sought for) in national practices and principles; and surely that state cannot but be in a perilous condition, where on one hand corruption maintains a wide and increasing influence, acknowledged but uncontrolled, and prodigal beyond example on the other. Yet these, or other practices as bad as these, are but as diseases, which a sound constitution may throw off, and again recover its pristine health. Much worse

he case when national principles are vitiated, en (for instance) it is asserted, with a wicked dness, that corruption is useful and necessary the government; or when those plain and red doctrines of civil liberty, which no so-stry can perplex, and no strength of argu-nt refute, are slandered with the injurious ne of empty speculations. These are dread-and fatal tokens; and unless some antidote subdue their malignity, the constitution in ch they are found will soon decline into that e of agony and despair, when its evils shall both intolerable and incurable!

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m a Declamation delivered in the Chapel of Trinity College, Cambridge, 1794.

F then the increase of our commerce has been ll its branches impolitic, and in many unjust; reat Britain, herself a paradise, has been the urge of the world; if at home we have bar-d public spirit for riches, health for dissipa-, and content for luxury; if, to enrich the chant, we have ruined the peasant; if, in the suit of grandeur, we have slackened our rality, and checked our population; our pris-

tine vigour is undoubtedly decayed, and we may apply to Great Britain the words of Goldsmith, in their fullest extent:—

"Ill fares the land, to hastening ills a prey," &c.

Lord Shaftesbury: 1724. *Danger of Slavish Principles.*

THIS noble author, in his Miscellaneous Reflections, enlarging upon the idea of our country, observes, "But what, after all, if there be a conquest or a captivity in the case? a migration? a national secession or abandonment of our native seats for some other soil or climate? This has happened we know to our forefathers. And as great and as powerful a people as we have been of late, and have ever shown ourselves, under the influence of free councils, and a tolerable ministry—should we relapse again into slavish principles, or be administered long under such heads, as having no thought of liberty for themselves, can have much less for Europe, or their neighbours; we may at last feel a war at home, become the seat of it, and in the end a conquest. We might then gladly embrace the hard condition of our predecessors, and ex-

change our beloved native soil for that of some remote and uninhabited part of the world."

Englishmen! that which made your land a land of plenty, of health, of hospitality, and rejoicing, was, that it was the famed land of rational liberty and impartial justice; where every industrious individual could earn an honest livelihood, and enjoy in safety the fruits of his labour: but mark well, as you depart from the sacred principles of the constitution of 1688, the people shall become poor, the nobles despised; liberty shall be restricted, the laws defied; the poor man's bed shall be taken from under him by the tax-gatherer, and the House of Commons occupied in making savings from the greasepot of the monarch's kitchen; justice shall be mocked and laughed to scorn, if, instead of depressing vice, it lends itself to infamy and court intrigue; and the sacred lawn of the high dignitary of the church, instead of being met and looked up to with reverence and love, shall be shunned and abhorred, if, by unreflecting dogmas, confusing moral with political, it should pander to princely immorality: till at length all ranks and stations shall lose their rights, distinctions, respect, reverence, and love.

Sir Robert Talbot.—1762. *Singular Vision on the probable Fate of England—The Causes and Manner of its Decline.*

Vide Letters on the French Nation, &c.

THIS gentleman was one of the few who had the best opportunity of being well acquainted with this subject, as he not only attended the Duke of Bedford to Paris that year, but was also attached to the legation which made the peace, under the administration of the Earl of Bute. No man, it seems, could be more strongly persuaded how much it was the interest of England to keep the peace thus made, or of the untoward consequences, should a war party prevail; and these, it appears, the ingenious writer thought he could best represent under the similitude of a dream, which is to be found in the forty-second page of his first volume of Letters, addressed to various noblemen, prelates, gentlemen, and others. Writing to Mr. Robert S—, an alderman of London, on the subject of his dream, he tells him—"It was about half an hour after three in the morning, the time when the digestion being completed, especially with a man accustomed to digest roast beef, the stomach has no gross vapours to send to the brain. It was on a Saturday—I thought I was in Hanover Square —I saw the brilliant gilded statue—it was no

longer that of our victorious King George. The image was entirely changed, and I should not have known that I had been in that square, but by the steeple of St. George's church, which spoils the view of it. The statue was that of a woman, whom I easily distinguished by her symbols, and knew to be Great Britain. The figure was colossal; her attitude warlike, but stiff. Her head (her capital), was of a disproportioned largeness—her face was bloated—and her features, altered by a violent contraction of the muscles, foretold an approaching convulsion. Her two monstrous fists were clinched, and all bloody; they seemed only to hang by some strings of nerves, to two dry, skinny arms, so nailed to the shoulders, that they could have no action but what was given to them by the motion of the whole body—the belly was as flat as the breast was high. It might be said, that there were no bowels—the navel was almost fixed to the back bone—the thighs and legs were lost amidst marine trophies, beyond which some feet of a different form extended themselves, out of all proportion, and without being finished.

"My resentment was raised against the artist, and I expressed it without reserve, when a hoarse voice bawled out in my ear, mysterium—a mystery. I suspended my displeasure, in order to consider the rest of the work. The pedestal was a heap of bags and chests, on which, in the

most natural attitudes, leaned four large figures representing Wealth, Pride, Ambition, and Liberty—Roubilliac could not carve any thing more elegant. I heard a great noise, which made me turn my head—I saw an immense multitude gathered together, in the midst of which I could distinguish a great number of Portuguese and German Jews, come from Holland, and mixed with ours. As I recollected it was Saturday, I was greatly surprised; and I said to myself, that some very powerful interest was at stake, since for it the Israelites neglected the precept of their law.

"My eyes returned to the statue time enough to perceive a devil, or fiend, dressed partly like a Frenchman, and partly like an Hollander, who holding in his hand a lighted match, crept like a miner under the pedestal. Some dreadful cries apprised me that he had not escaped the notice of the multitude; but the despair that was painted on all their faces, and which displayed itself by the most violent contortions, left me no room to doubt, that he had been observed too late. In fact, some eruptions of smoke and flame proclaimed his operation—the bags were consumed, and the chests burst. I was in hopes, that being filled with gold, the metal would resist the fire, and continue to form the base; so that the only consequences might have been displacing the statues, which, at the worst, would only have

been blackened; but instead of gold, I only saw some oak leaves, which their moisture preserved but a moment from the violence of the flame. The detached statues fell with a horrible crash, and this waked me."

By the answer of Mr. Alderman S. to this letter it appears, that by the largeness of the head of Britannia in the dream, he understood our unwieldy metropolis—by the thighs, he understood the navy, navigation, and commerce—the feet, our colonies in the East and West Indies—and by the hands, Scotland and Ireland.

The immensity of London, he observed, the wealth and pride of its inhabitants, had their admirers, who pretend that they are essentially suitable to a monarchy, which has the empire of the sea, and of commerce; that Tyre was a head in a very different manner proportioned to Phœnicia, while we have the right of the strongest, as the law of arms has absolutely determined the cause in our favour, though we might yet have a hearing on the costs, damages, and interest.

It does not appear, that any thing said by this, or any other correspondent of Sir Robert Talbot, could persuade him, "that any thing should be more dearly prized by the British ministry than the maintenance of peace."

In the 25th letter, to Lord Viscount F. he remarks, "that Tyre, Venice, and Holland

would never have been disturbed by the great powers, if their wealth had not emboldened them to vie in strength with the states which they surpassed in riches. Carthage, England, and France, were destined by their internal power to snatch, at their first flight, the success which small states do not experience till after they arrive at their apogée. Then, according to the nature of things, there is a confederacy against them, and consequently in the same proportion as they increase in riches, they approach to destruction."

"The address of our King William, in making all Europe take the alarm at France, has brought that crown near that inevitable period—we must necessarily have our turn, as soon as France shall have a declaimer, with organs as proper for that political office as were those of our William III." He then justly calculates, that the commerce of the whole universe would not be sufficient for ten millions of English in the two worlds, if they should apply themselves to it (as they latterly have done), as the only object of their study and industry; it will, nevertheless be certain that it cannot be maintained, but as a conquest, and by force of arms.

"Now," he adds, "can any thing be more absurd, than to imagine, that a monarchy exposed to weak or gloomy reigns, to minorities, and to regencies, should struggle for ever with success

against all Europe combined for her humiliation? Without doubt, my lord, Great Britain must lower her flight. Europe will remind us of the balance of commerce, as she has reminded France of the balance of power. The address of our statesmen will immortalize them, by contriving for us, (if it be possible) a descent which shall not be a fall, by making us rather resemble Holland than Carthage and Venice."

Dr. Price, 1776.—*Observations on Civil Liberty, section 5.*

"None, who know me, can believe me to be disposed to superstition. Perhaps, in the present instance, I am not free from this weakness. I fancy I see in these measures (alluding to the American war) something which cannot be accounted for, merely by human ignorance. I am inclined to think that the hand of Providence is in them, working to bring about some great ends. In this hour of tremendous danger, it would become us to turn our thoughts to Heaven.

"This is what our brethren in the colonies are doing; but what are we doing? Shocking thought!—we are ridiculing them as fanatics—we are running wild after pleasure, and forgetting

every thing serious and decent at masquerades —we are gambling in gaming houses—trafficking for boroughs—perjuring ourselves at elections, and selling ourselves for places. Which side then is Providence likely to favour?

"In America we see a number of rising states, in the vigour of youth, inspired by the noblest of all passions—the passion for being free. Here, we see an old state, great indeed, but inflated and irreligious—enervated by luxury—encumbered by debts—and hanging by a thread. May we not expect calamities, that shall recover to reflection (perhaps to devotion) our libertines and atheists?

"But, suppose the attempt to subjugate America successful, would it not be a fatal preparative for subduing yourselves? Turn your eyes to India—there more has been done than is now attempted in America—there Englishmen, actuated by the love of plunder, and the spirit of conquest, have depopulated whole kingdoms, and ruined millions of innocent people by the most infamous oppression and rapacity. The justice of the nation has slept over these enormities. Will the justice of Heaven sleep? Are we not now execrated on both sides of the globe?

"To conclude—an important revolution in the affairs of this kingdom seems to be approaching. If ruin is not to be our lot, all that has

been lately done must be undone, and new measures adopted. For my own part, if this is not to be the consequence of any future changes in the ministry, and the system of corruption, lately so much improved, is to go on—I think it totally indifferent to the kingdom, who are in, or who are out of power."

Dr. Aikin.—1793.

"For the reformation of a whole people, and especially of the higher classes, nothing can be relied upon but one of those grand remedial processes, which are probably within the moral plan of Providence. Nations, whom a long course of prosperity has rendered vain, arrogant, and luxurious; in whom increasing opulence has generated increased wants and desires, *for the gratification of which all barriers of honour and justice are broken down;* who are arrived at that state in which, according to the energetic expression of the Roman historian, they can neither bear their vices, nor the remedies of them—*are only to be brought back to a right sense of things by some signal catastrophe, which shall change the whole form of their affairs, and oblige*

them to set out afresh, as it were, in the world. A conviction that such events are necessary, and that they are kindly intended as remedies of greater evils than they immediately occasion, is the only consideration that can tranquillize the heart of a benevolent man, *who lives in a period when these awful operations are in a peculiar manner carrying on.* It may reconcile him to the various delays and fluctuations in the progress towards a final event, which he cannot but ardently desire. When he wishes for a speedy settlement of things by the quiet operations of reason, without any of the harsh methods by which stubborn vices are to be forcibly eradicated, he wishes for an impracticability as great as the surgeon, who would hope to cure an inveterate cancer without the knife or the caustic."—*Vide Letters from a Father to his Son,* p. 182.

Mrs. Barbauld.—1811. *Approaching Revolution in Commerce, &c. &c.*

Vide Eighteen Hundred and eleven, a Poem.

"EAGERLY (says a reviewer) will the leaves of this work be opened by all whose ears have

been charmed by the genius of its well known author: but the lover of his country will almost forget the delight he is wont to take in the effusions, whilst his heart trembles at the solemn truths, and melts at the sad anticipations of this deeply interesting poem. Heaven grant that the melancholy strain may not prove the voice of prophecy!"

After a pathetic description of the miseries and crimes of war, we meet with the following lines:—

And think'st thou, Britain, still to sit at ease,
An island queen, amidst thy subject seas,
While the vex'd billows, in their distant roar,
But soothe thy slumbers, and but kiss thy shore?
To sport in wars while danger keeps aloof—
Thy grassy turf unbruised by hostile hoof?
So sing thy flatterers; but, Britain, know—
Thou, who hast shared the guilt, must share the woe.
Nor distant is the hour: low murmurs spread,
And whisper'd fears, creating what they dread:
Ruin, as with an earthquake shock, is here;
There the heart witherings of unutter'd fear;
And that sad death, when most affection bleeds,
Which sickness only of the soul succeeds.
Thy baseless wealth dissolves in air away,
Like mists that melt before the morning ray.
No more on crowded mart or busy street,
Friends meeting friends, with cheerful hurry, greet
Sad on the ground thy princely merchants bend
Their alter'd looks, which evil days portend:

They fold their arms, and watch, with anxious breast,
The tempest blackening in the distant west.
Yes, thou must droop; thy Midas dreams be o'er:
The golden tide of commerce leaves thy shore.

Dr. Goldsmith.—1769. *Ruinous tendency of Monopolies and false Refinement.*

Vide the Citizen of the World.

"As the Swedes are making concealed approaches to despotism, the French, on the other hand, are imperceptibly vindicating themselves into freedom. When I consider that those parliaments presume even to mention privileges and freedom, who, till of late, received directions from the throne with implicit humility; when this is considered, I cannot help fancying that the genius of freedom has entered that kingdom in disguise. If they have but three weak monarchs more successively on the throne, the mask will be laid aside, and the country will certainly once more be free.

"The German empire, that remnant of the majesty of ancient Rome, appears on the eve of dissolution. The members of its vast body want every tie of government to unite them; and

em feebly held together only by their respect r an ancient institution. The very name of ountry and countrymen, which in other nations akes one of the strongest bonds of government, as been here for some time laid aside; each of s inhabitants seeming more proud of being lled from the petty state which gives them rth, than by the more well known title of Ger-an.

" This government may be regarded in the ght of a severe master and a feeble opponent. he states which are now subject to the laws of e empire, are only watching a proper occasion fling off the yoke; and those which are be-me too powerful to be compelled to obedience, w begin to think of dictating in their own rn. The struggles in this state are, therefore, t in order to preserve, but to destroy, the cient constitution; if one succeeds, the go-rnment becomes despotic; if the other, several tes will subsist without even nominal subor-nation; but, in either case, the Germanic con-tution will be no more.

" When I compare the figure which the utch make in Europe, with that they assume Asia, I am struck with surprise. In Asia, I d them the great lords of all the Indian seas; Europe, the timid inhabitants of a paltry state. o longer the sons of freedom, but of avarice; longer assertors of their rights by courage,

but by negotiations; fawning on those who insult them, and crouching under the rod of every neighbouring power, without a friend to save themselves; their government is poor, and their private wealth will serve but to invite some neighbouring invader."

So much for France and Germany. Of his own country it seems the amiable and feeling mind of Goldsmith had not much brighter hopes. Unused to dissimulation, in the dedication of his Deserted Village, to Sir Joshua Reynolds, he did not attempt to conceal his real sentiments under the cover of poetic fiction; he knew they were unpopular, and of course not so agreeable as they might have been. Determined, however, not to shrink from the avowal, he acknowledges to Sir Joshua that himself, and several of their best and wisest friends, concur in the opinion, "that the depopulation which his poem deplores is no where to be seen, and the disorders it laments are only to be found in the poet's own imagination." To this he says, "I can scarce make any other answer than that I sincerely believe what I have written: that I have taken all possible pains in my country excursions for these four or five years past to be certain of what I allege, and that all my views and inquiries have led me to believe the miseries real which I here attempt to display.

"In regretting the depopulation of the coun-

try, I inveigh against the increase of our luxuries; and here also I expect the shout of modern politicians against me. For twenty or thirty years it has been the fashion to consider luxury as one of the greatest national advantages, and all the wisdom of antiquity in that particular as erroneous! Still, I must remain a professed ancient on that head, and continue to think those luxuries prejudicial to states, by which so many vices are introduced, and so many kingdoms have been undone."

After introducing his Deserted Village, as a specimen of but too many in this island, he proceeds—

A time there was, ere England's grief began,
When every rood of ground maintain'd its man;
For him light labour spread her wholesome store,
Just gave what life requir'd, but gave no more.
His best companions, innocence and health;
And his best riches, ignorance of wealth.
But times are alter'd: trade's unfeeling train
Usurp the land, and dispossess the swain;
Along the lawn where scatter'd hamlets rose,
Unwieldy wealth and cumbrous pomp repose;
And ev'ry want to luxury ally'd,
And ev'ry pang that folly pays to pride.
Ye friends to truth, ye statesmen who survey
The rich man's joys increase, the poor's decay—
'Tis your's to judge how wide the limits stand
Between a splendid and a happy land.

He then describes that deceitful commerce,

which, with its concomitants, luxury and poverty, has now nearly brought this once happy country to ruin, in the following genuine colours—

Proud swells the tide with loads of freighted ore,
And shouting Folly hails them from her shore;
Hoards e'en beyond the miser's wish abound,
And rich men flock from all the world around;
Yet count our gains—This wealth is but a name,
That leaves our useful products still the same.
Not so the loss. The man of wealth and pride
Takes up a space that many poor supply'd;
Space for his lake, his park's extended bounds,
Space for his horses, equipage, and hounds;
The robe that wraps his limbs in silken cloth
Has robb'd the neighbouring fields of half their growth.
His seat, where solitary sports are seen,
Indignant spurns the cottage from the green;
Around the world each needful product flies,
For all the luxuries the world supplies,
While thus the land, adorn'd for pleasure all,
In barren splendour feebly waits its fall.
Thus fares the land, by luxury betray'd,
In Nature's simplest charms at first array'd;
But verging to decline, its splendors rise,
Its vistas strike, its palaces surprise;
Whilst scourg'd by famine from the smiling land,
The mournful peasant leads his humble band;
And while he sinks, without one arm to save,
The country blooms——a garden and a grave.

THE following Extract from *Prophetic Records*, by the Rev. R. Clarke, and *The Sights I have seen*, by the Rev. — Dutens, are well worthy of attention.

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Under the very imperfect knowledge of the prophetical books, none of the commentators have sufficiently pointed out the chastisement and visitation denounced against disobedient kings, in the latter days. One reason of this deficiency in their knowledge is, that the revolutions of kings and kingdoms are seldom spoken of, excepting under the figures of the heavens—the sun, moon, and stars, mountains, &c. falling, or being put out, &c. But in Isaiah, who is peculiarly the prophet of the last age, or the evangelical prophet, there is an exception. Speaking of these times, he says, chap. xxiv. 21, "And it shall come to pass in that day, that the Lord shall punish, or as the margin reads, shall visit the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered, and shut up (or confined.)" In reference to the same time, and for the purpose of bringing in the kingdom of righteousness, the same prophet declares, "Every mountain (every opposing power), shall be made low, and every valley exalted, and the Lord alone exalted in that day."

That most of the kings and powers of Christendom have long since given themselves over to the apostacy, has frequently been noticed in the course of this work; and our own experience proves this to have been the age of kingly visitation and punishment. Only during the short period between 1783, and the present time, of all the European monarchs then reigning, his Britannic Majesty George III. alone remains on the political theatre. In the short space of twenty-two years, the following sovereigns have been cast down and and blotted out of the heaven of power and authority, viz.

Louis XVI. of France, deposed, and executed.

Charles IV. of Spain, deposed, and in captivity.

Ferdinand, his son, deposed, and a prisoner.

Maria of Portugal, expatriated and insane.

Joseph of Austria, dead: supposed to have been poisoned.

Catherine of Russia, died suddenly.

Paul, her son, assassinated.

Gustavus Adolphus of Sweden, deposed in 1810, and in exile.

Ferdinand IV. of Naples, driven from his kingdom, and superseded.

Emanuel IV. of Sardinia, abdicated and in exile.

Pope Pius VI. deprived of his temporal power.

Selim II. dethroned, and murdered.

Frederic of Prussia, dead.

Frederic William III. of Prussia, abridged of his power and territory.

Pius VII. banished from Rome, and a prisoner.

William, Stadtholder of Holland, deposed, and died in exile.

The minor sovereigns of Italy, all deposed.

The reigning Duke of Brunswick, killed in battle.

The King of Denmark, insane, and dead.

George III. of England, represented by a Regent.

A moralist, on this occasion, has observed, "that none of the political calamities which have befallen these monarchs, have been preceded by a timely attention to reform abuses, or to relieve the burdens of the people."

Another writer in the British Critic, probably without any intention of doing so, partly confirms the scriptural ideas which we entertain of this age and visitation, by remarking that,—"This period may be called the age of *royal* as well as of *national revolutions*."

Since the above was written, in the short space of eight years, the following additions may be made to the list:

Napoleon, Emperor of France, and King of Italy, twice deposed, and banished; first to Elba, then to St. Helena.

Joseph Buonaparte, translated from the throne of Naples, to that of Spain, and driven from thence by the English.

Louis Buonaparte resigned the crown of Holland (omitted above.)

Jerome Buonaparte, King of Westphalia, deposed by the Allies.

Augustus, King of Poland, ditto.

Eugene Beauharnois, Viceroy of Italy, ditto.

King of Sweden, dead; and Wirtemberg, ditto.

Charles Emanuel IV. King of Sardinia, ditto.

Queen of Portugal, dead.

A second Duke of Brunswick, killed in battle.

Murat, King of Naples, deposed and shot.

Our late venerable and beloved Sovereign George the Third, King of Great Britain, dead.

The ever-to-be regretted Princess Charlotte of Wales, Heiress presumptive to the Throne of Great Britain, dead.

Duke de Berri, Heir presumptive to the Throne of France, and on whom solely rested the probability of an heir of the Bourbons, assassinated.

Louis XVIII. restored, deposed, and again restored; and numerous German and Italian Princes, &c. dead and deposed.

A British Bard, 1066: Singular Fatality in the Succession of the Kings of England.

THIS prediction, preserved by the monkish annalists, is said to have been delivered in the time of William the Conqueror, as an anathema or curse, signifying that no more than three monarchs should ever again reign over these kingdoms, without some violent interruption. However, it is a fact undeniable, and demonstrable to the perception of every one, that the observation is founded upon the strictest veracity, as follows:—

William the Norman 1
William Rufus 2
Henry I. 3

Interruption, by the Usurpation of Stephen.

Henry II. 1
Richard I. 2
John 3

Interruption, by the Usurpation of Louis the Dauphin.

Henry III. 1
Edward I. 2
Edward II. 3

Interruption, by the Abdication and Murder of Edward II.

Edward III. 1
Richard II. 2

Interruption by the Deposition of this Monarch.

Henry IV. 1
Henry V. 2
Henry VI. 3

Interruption, by the Restoration of the House of York.

Edward IV. 1
Edward V. 2
Richard III. 3

Interruption, by the Usurpation of Henry Richmond.

Henry VII. 1
Henry VIII. 2
Edward VI. 3

Interruption, by the Election of Lady Jane Grey, and the Bastardization of King Henry's Daughters.

Mary 1
Elizabeth 2

A foreign King called in to assume the Crown.

James I. 1
Charles I. 2

Interruption, by the Deposition of the Monarch, and the Establishment of other Forms of Government.

Charles II. 1
James II. 2

Interrupted by the Abdication of the King, and the Election of a Foreigner.

William III. 1
Anne 2

Interrupted by the parliamentary appointment of a foreigner.

George I. 1
George II. 2
George III. 3

This reign also, it has been observed, was interrupted by the incapacity of the sovereign, and a parliamentary appointment for exercising the sovereignty.

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In addition to the foregoing long and extraordinary list, it certainly must appear singular, that the coronation of George the Fourth should have been deferred, after the day had been fixed, the preparations made for the ceremony in the most formal manner, and the summonses for attendance even issued, on account of the violent determination of the ministers (against the sense of the House of Commons, who declared it derogatory from the dignity of the crown, and subversive of the best interests of the country) to bring to trial, under a Bill of Pains and Penalties, the Queen Consort, before the House of Peers, on the evidence of Italian boatmen, masons, bricklayers' labourers, and discarded servants.

In this singular proceeding, no prosecutor was acknowledged: but the attorney and solicitor

general declared, they conducted the prosecution under the orders of the House of Lords; whilst ministers stated that the measure was instituted to relieve the country, who disavowed it.

It originated in green bags being laid on the tables of both Houses of Parliament, accompanied by a message from the crown. The House of Lords proceeded to nominate a secret committee; which they did not allow to sit, but adjourned from time to time, to wait the decision of the House of Commons, without answering the royal message—the House of Commons showing their repugnance to proceed to open the bags, and after several meetings and adjournments, in lieu of answering or addressing the King, or becoming, as usual in cases of impeachment, prosecutors; addressing, in the most dutiful and respectful manner, the Queen, they, in their turns, were adjourned; whilst the trial proceeded with various delays, for three months; the House sitting upwards of 50 days—when the Bill was withdrawn: and both Houses of Parliament being assembled, the House of Commons neither having answered, or complied with the message from the Crown, was prorogued, without being allowed to proceed with any business, (although it was stated that her Majesty had sent a message to the House) without any speech from the Throne, to close the first session of Parlia-

ment of the new reign, in which the revenue of the crown had been fixed, and for which neither Parliament or the country had received either thanks or acknowledgment.

This, if not to be looked upon as a violent interruption to the reign, is, at all events, a singular procedure, and an apparent breach of that harmony and good understanding that should exist amongst the three branches of the legislature.

'The Sights that I have seen." By the Rev. —. Dutens; published in 1811.

"I HAVE seen a king imprisoned by his son *, five emperors massacred †, five kings assasinated ‡, six kings deposed §, five republics

* Victor, King of Sardinia, in 1782.

† Peter III. John VI. Paul I. Emperors of Russia; Selim III. in July, 1803, and Mustapha IV. Nov. 7, 1808, Emperors of Constantinople.

‡ Joseph, King of Portugal; Louis XV. Louis XVI. and Louis XVII. Kings of France; Gustavus III. King of Sweden, in 1792.

§ Stanislaus Poniatowski, King of Poland; the King of Sardinia, on the 10th of December, 1798; Ferdinand IV. King of Naples; Charles IV. Ferdinand VII. Kings of Spain, in May, 1808; and Gustavus IV.

annihilated *, a great kingdom effaced from the map of Europe †. I have seen England lose in eight years half North America, after possessing it for more than a century. I have seen her (verifying the sentiment of an ancient, that the empire of the sea gives that of the land) take the Cape of Good Hope, and the island of Ceylon from the Dutch; Malta, Egypt, and several colonies, from the French. I have seen her dictate the law to the King of Denmark at Copenhagen, and carry her victorious arms into the most remote parts of the world. I have seen this same England, in 1780, resist the combined efforts of Europe, of America, and of the Northern powers, who formed an armed neutrality against her maritime dominions; I have seen her, in the revolutionary war, often destitute of allies, and alone opposing the enormous power of France, of Italy, of Denmark, and of Russia‡. I have seen the son of an English gentleman go out to India, as writer to a mercantile company (but quitting this service when very young to embrace the military life), afterwards rising

King of Sweden, arrested on the 13th of March, 1809, by his uncle (the Duke of Sudermania), who was elected King in his stead on the 15th of the following June.

* Holland, Sweden, Venice, Genoa, and Lucca.

† The kingdom of Poland.

‡ After the treaty of Luneville.

to the head of the army, dethrone a powerful Prince in the East, place another on his throne, conquer a part of Hindostan, and raise the British dominions in that quarter to the pre-eminence it now enjoys *.

"I have seen what has no example in history, a little Corsican gentleman conquer Italy; force the Emperor of Germany to make a disgraceful peace †; take Malta in two days; Egypt in a month; return from thence, and place himself on the throne of the Bourbons, and all in less than four years (from May 1796, to November 1799.)

"I have seen him transport his army and artillery in the midst of winter over the most difficult pass of the Alps, and in a single battle ‡ decide at once the fate of Germany and of Italy. I have seen the same Corsican gentleman order the pope to Paris, in 1804, to crown him Emperor of the French, and afterwards depose this same pope, and deprive him of the temporal possessions which his ancestors had enjoyed for more than 1000 years §.

* Lord Clive, from 1747 to 1767.

† The peace of Campo Formio, on the 17th of October, 1797: preliminaries were signed April 17, 1797, at Leoben.

‡ At Marengo, on the 14th of June, 1800, after having passed the Great St. Bernard.

§ In December, 1809.

"I have seen him declare himself king of Italy. I have seen him braving a formidable league which was directed against him, march to Vienna, and even into Hungary, in six weeks; give the law three times to the Emperor of Germany *; compel him to abdicate the Imperial crown of the Cæsars, deprive him of a part of his dominions, force the Emperor of Russia twice to retire †, and soon after oblige him to march to his assistance against the Emperor of Austria.

"I have seen him destroy the power of the King of Prussia in fifteen days, and strike all Europe with dismay: I have seen him dethrone five Kings ‡, and create eight others §; annex Holland to France ||, dictate to Spain as if it were one of his provinces, employ her forces as his own, and at last take possession of the whole kingdom. In short, I have seen him extend his

* By the treaties of Campo Formio, 1797; of Luneville, 9th of February, 1801; and of Vienna, 14th of October, 1809.

† At Austerlitz, the 2nd of December, 1805, and by the peace of Tilsit, the 8th of July, 1807.

‡ The kings of France, of Naples, and Sardinia, and two Kings of Spain, Charles IV. and Ferdinand VII.

§ The Kings of Etruria, of Italy, of Naples, of Holland, of Bavaria, of Wurtemberg, of Saxony, and of Westphalia.

|| The 15th of December, 1809, the day of the most ceremonious and extraordinary divorce which is mentioned in history.

dominion farther than that of Charlemagne, and find nothing could resist his ambition but the King of Great Britain; sometimes alone against the whole host of European power, and sometimes with the troops of the continent in his pay.

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Had Mr. Dutens lived but a few years longer, how greatly might he have increased this long list! He would have seen Great Britain, aided only by raw troops, drive the veterans of France before her armies, through the Peninsula, freeing Portugal and Spain, and carrying her victorious arms even into France itself.

He would have seen the same little Corsican gentleman, as if the former wonderful actions he had achieved were but preludes to this mightier undertaking, assemble an army of five hundred thousand men, with sixty thousand cavalry, forty thousand artillery horses, and 1260 pieces of cannon, drawing forth, to back it, the resources of France, Holland, Germany, Italy, Austria, Prussia, Saxony, Poland, &c., for the purpose of overwhelming the Russian empire, and by an overland expedition extirpating the British power in India.

He would have seen him, in the plenitude of his power, overturning all obstacles that opposed him; and after defeating and dispersing the combined

Russian armies, burn, pillage, and destroy the ancient Russian capital*.

He would then have seen this same being, against whom personally earthly power appeared as if it could oppose no obstacle, sink, like snow before the sun; and his conquering thousands—his invincible troops, of whom he had so loudly boasted—driven before the snow and Cossacks the instruments of Heaven, like chaff before the wind: the finest, best disciplined, and highest appointed army that ever the world afforded, beat, dispersed, nay annihilated, by raw, undisciplined, and almost savage troops; and that in less than two short months†.—*Sic transit gloria mundi.*

He would have seen this mighty man, who had

* September 14th, 1812.

† Extract from the 29th bulletin of the Russian campaign.—"Our cavalry was dismounted to such a degree, that it was necessary to collect the officers who had still a horse remaining, in order to form four companies of 150 men each.

"The generals there performed the functions of captains, and the colonels those of subalterns. This sacred squadron, commanded by General Grouchy, and under the orders of the King of Naples, did not lose sight of the Emperor in all these movements. The health of his Majesty was never better."

Moniteur, December 17th, 1812.

been sixteen years extending his gigantic power, who had taken possession of most of the capitals of the continent of Europe as a conqueror, and had pillaged them of the choicest of the works of art and genius, to enrich Paris, which he declared should be thenceforth the emporium of the arts, the city of opulence and philosophy, and where the world should hereafter study them, instead of Florence or Rome: He would have seen this man in little more than sixteen months, driven nearly from one extremity of Europe to the other, chiefly by Cossacks and militia, or new raised troops; beat successively in as many battles as he before had gained, obliged to abdicate his throne, and yield up Paris to the conquerors *.

He would have seen two of his brothers, that he had made kings, dethroned and exiled; his brother-in-law dethroned and shot; his sisters, whom he had made queens and princesses, exiled and despised; his Empress and son separated from him; and the Empress deprived of her dignity, to which her own father was a party; a king, humbled to the dust, and who had long been obliged to subsist on the bounty of a nation ever looked upon as inimical to his family and nation, raised again to the throne, after an

* April 6th, 1814.

and enjoying limited monarchies and representative governments.

And had the reverend gentleman sought for that grand cause which effected (if not all) the greater part of the most wonderful of these mighty events, he might have traced it to that inherent love of liberty, that national anxiety for the rational enjoyment of life, which appertains to all human beings, according to their various religious tenets, climates, soils, and political associations. The love of glory, and a high sense of military honour, may effect wonders, under such leaders as an Alexander, or a Cæsar, or a Frederick, a Charles of Sweden, or a Napoleon: under them, men, as machines, are brought to the highest perfection to which human military mechanism can arrive: but when every individual is to act a hero's part; when the broken ranks display enraged warriors, instead of disheartened fugitives; then must the cause of the state be the cause of the individual; not as a hireling, but as a principal.

It was this stimulus which caused the French armies, at the commencement of the Revolution, to defy the united efforts of the veteran armies of Europe; and, added to this stimulus, the promises they held out to other nations to emancipate them from slavery, afterwards, under Buonaparte, facilitated their road to conquest:

they enabled him to destroy a veteran Prussian army, at Jena, under a Brunswick; as his broken promises and insults to that kingdom, and the hopes held out to them by their sovereign, incited the landwehr and raw levies of that country, under Blucher and Bulow, to retrieve the character of the Prussian soldier.

By such means, and by such means only, can the conquests of the great capitals of Vienna, Berlin, and Paris be accounted for, against the forces, and by the forces with which they were accomplished.

When the patriotic feelings and good wishes of a nation accompany the mandate of the sovereign; that nation, according to its numerical strength, in opposition to other powers, may, from the foregoing examples, be looked upon as invincible, and the ultimate success of its cause as certain; but when sovereigns, trusting to the magnitude of their armies, enter on wars, against the wishes, or where the interests of their subjects are not concerned; they have found, as (when for the future they trust to the strength of their military forces to protect or assist them in subverting or invading the laws, rights, or liberties of their subjects) they will find, they *can do wrong;* and that in such dependence, they trust to a broken reed, as three recent examples have well proved.

Still Austria, and what is most irreligiously termed the Holy Alliance, are at this very day seeking to bring about their own downfall, and the fulfilment of the prophecies recited in this work, by that blind and infamous interference against the budding liberties of independent states, that *should*, and perhaps may, before much time elapses, produce another and more enlightened crusade on the part of subjects as well as sovereigns, in favour of political and religious liberty, and the realization of those great and happy prospects, which all nations and all persons but such, as Archbishop Usher says, "are worshippers in the outward court," should hope to be near at hand.

Here the Editor conceived he had brought his labours to a close, but whilst looking over the last proof sheet, the report of Earl Grey's speech at the Durham County meeting appeared in the papers; he was too proud of hearing his opinions and his labours supported by so eminently high an authority not to insert an Extract from it.

"It was impossible," said his lordship, "to view without feelings of great alarm and sorrow the internal state of the country, particularly the distress of the manufacturing and commercial

classes. Our external situation was equally fearful. The desire of liberty, which had been encouraged by the Sovereigns of Europe, when they wished to combat, and put down their common enemy, Napoleon, was now counteracted by a base conspiracy, under the false, hypocritical and blasphemous title of the Holy Alliance.

"When he looked back at these circumstances, and regarded them in conjunction with the past, and with probably yet contemplated proceedings against the Queen, Heaven seemed to speak in signs and omens; and he could not better describe the times than by quoting a passage from an inspired writer:—'And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; and the seas and the waves roaring—men's hearts failing them for fear, and for looking after those things which are coming on earth.'

"This was the true state of the anxiety felt by the country—sorrow and shame for the past; fear and apprehension for the time to come. Under such circumstances, his only hope, and their best resource, was to be found in the principles of the constitution, and in the spirit of the people. That hope was confirmed by the conduct that day of the assembly he was addressing: Let all England follow the example they were

setting: let them approach the throne like men 'who knew their rights, and knowing, dare maintain,' against the threats of power, and the blandishments of corruption; sober, but enthusiastic; firm, but prudent; moderate, but resolute and fearless; and the country might yet be saved."

THE END.